

THE
CHRISTIAN
REMEMBRANCER.

DECEMBER, 1825.

*THE LIFE OF WILLIAM TINDALL,**

MARTYR, 1536.

WILLIAM TINDALL was born about the borders of Wales, and brought up from a child in the University of Oxford. Here he cultivated an acquaintance with the learned languages, and with the liberal arts; but amidst these pursuits especially applied himself to the diligent study of the Scriptures. According to the practice in the Universities in former times, when any graduate undertook the office of a public lecturer, he read divinity lectures to a class consisting of students and Fellows of Magdalen College, being himself a resident in Magdalen Hall. And while he was thus admired and sought by other members of the University, on account of his theological attainments, as the teacher of a sounder religion than that which was then currently taught, he was no less esteemed for his integrity and amiableness of character.

Having proceeded through his different degrees at Oxford, he left that University, and went to Cambridge, where he also resided for some time; and from thence he removed into Gloucestershire, fixing his abode in the family of a knight of that county, named Welch, to whose children he was tutor. Here he had an opportunity of meeting and conversing with many dignitaries of the Church, who were in the habit of resorting to the house to partake of the knight's hospitality. In conversation with these persons he often entered into theological discussions, freely delivering his opinions on the different points in debate. It would often happen, of course, that there was disagreement on their part with the doctrines set forth by Tindall, and on such occasions he would produce the Scriptures, and shew them passages in which they were clearly confuted. Contentions of such a kind, in process of time, engendered an ill will against him in the breasts of those with whom he disputed; of which he soon had proof, in the obloquy raised against him throughout that part of the country.

Some of these dignitaries, on an occasion, invited the knight and his lady to a banquet. Tindall, it seems, did not accompany them on that occasion, and his opponents thus enjoyed the advantage of declaring their opinions without contradiction. An impression unfavourable to him appears to have been produced by this visit in the minds of his host and hostess; for on their return they called for him, and began to

* Fox's Acts and Monuments. Notes to Wordsworth's Ecc. Biog. Vol. II. p. 235—269.

argue with him on the points which they had heard discussed by the priests. He immediately had recourse to the Scriptures, to expose the falsehood of the opinions maintained against him. Upon which the lady is said to have made this singular observation to him: "Well, there was such a Doctor, which may dispense an hundred pounds, and another three hundred pounds, and what, were it reason, think you, that we should believe you before them?"—a sort of appeal, of course, against which all argument was useless. He shewed his judgment, accordingly, in not pressing his objections any farther at that time, when prejudices were so strongly backed by recent experience of the hospitality of the priests. But he set himself to the completion of a translation which he had begun of a work, intitled, "*Enchiridion Militis Christiani*;" and having finished this, he presented it to the knight and his lady. This work produced the desired effect on their minds. They saw how their reason had been imposed upon by the arguments of the priests, and no longer gave them that cordial reception at their house to which they had been accustomed. This estrangement was soon remarked by the Popish party, and they gradually frequented the house less, until at last they ceased their visits altogether.

Thus was still greater animosity excited against him, and he became the object of attack in the ale-houses, and other places to which the priests resorted*. They accused him commonly of heresy, and conveyed private information against him to the Chancellor of the diocese.

Soon after this information, a sitting of the Bishop's Chancellor was appointed, and both Tindall and the priests were cited to appear before him. He suspected, on receiving the summons, that it was the intention of his adversaries to charge him before the Chancellor, and, as he reports of himself, prayed to God, whilst on his way to the court, to "give him strength to stand fast to the truth of his word."

On his appearance before the court, the Chancellor treated him with great indignity. Instead of bringing forward his accusers, though the priests who had laid the information were present, he proceeded, on the secret evidence which he had received, violently to threaten Tindall,

* In his prologue to his translation of Genesis, he alludes to these priests, observing, "that he suffered much in that county by a sort of unlearned priests, being full rude and ignorant God knoweth: which have seen no more Latin than that only which they read in their portesses and missals (which yet many of them can scarcely read): except it be *Albertus*, &c. in which yet though they be never so sordily learned, they pore day and night, and make notes therein, and all to teach the midwives, as they say; and also another called *Lyndwood*, a book of constitutions, to gather tithes, mortuaries, offerings, customs, and other pillage, which they call not theirs, but God's part, the duty of holy church, to discharge their consciences withal. For they are bound that they shall not diminish but increase all things unto the uttermost of their powers, which pertain to holy church."

"The *portesse*, *portuas*, *porthose*, &c., so called from the Fr. *porter*, consisted of a volume of prayers, offices, &c., which the Clergy might take along with them as a ready manual for all ordinary occurrences. It was the same book which is now denominated a *breviary*. A *missal* is a volume containing all things belonging to the service of the mass."—*Wordsworth's Eccl. Biog.* Vol. II. p. 237.

as if his guilt had positively been proved by an open trial. But nothing was done beyond these threats: he was dismissed unharmed, and returned to his Gloucestershire friends.

There resided not far from him, in this part of the country, a certain Doctor, who had formerly been Chancellor to a Bishop. To this person Tindall opened his heart without reserve, as they were intimate with each other, being of kindred sentiments with regard to the Romish corruptions. In the course of their conferences, the ex-Chancellor thus expressed himself to him on the subject of the Papal power: "Do you not know that the Pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life; I have been an officer of his; but I have given it up, and defy him and all his works."

Soon after this, he conversed with another Doctor, of a very different temper from the one just mentioned; for when Tindall pressed him hard in disputation, this strenuous defender of Papal prerogative exclaimed, "We were better to be without God's laws than the Pope's!*" Tindall's zeal would not suffer him to remain silent on such an occasion; but, forgetting the prudent suggestion of his friend, he boldly declared, in his retort to the blasphemous challenge, "I defy the Pope and all his laws:" adding, "that if God spared him life, ere many years he would cause a boy that drove the plough to know more of the Scripture than he did."

The effect which such a speech as this had, naturally was to aggravate the hostility of the men who were already eager for vengeance against him. He was reported throughout the country, as an "heretic in sophistry, an heretic in logic, an heretic in divinity," and hints were thrown out, that "boldly as he might carry himself above the gentlemen of the country, he should be talked withal in a different manner;*" by which it was intimated, that he might expect a process of examination before the spiritual authorities, which should effectually silence his triumphs. In reply to such threats, he simply observed, "that he was contented they should bring him into any county in all England, giving him ten pounds a year to live with, and binding him to no more but to teach children, and to preach."

The repeated molestations, however, which he experienced, rendered it impossible for him to subsist in any comfort in his present situation. He accordingly resolved to quit it, and communicated his wishes to his patron. "Sir," he said, addressing him, "I perceive I

* "This was by no means an unprecedentedly daring and enthusiastic flight. If we may believe Erasmus, it was, among other subjects, debated commonly in the schools in solemn disputations, Whether the Pope could abrogate that which was decreed by the Apostles; or determine that which was contrary to the evangelical doctrine; or make a new article in the creed; whether he has a greater power than St. Peter, or only equal; whether he can command angels; whether he can wholly take away purgatory; whether he be a mere man, or, as God, participates both natures with Christ; whether he be not more merciful than Christ was, since we do not read that he ever recalled any from the pains of purgatory. Erasmus's *Annot. on 1 Tim. i. 6.*"—Wordsworth's *Eccles. Biog.* Vol. II. p. 239.

shall not be suffered to tarry long here in this country, neither shall you be able, though you would, to keep me out of the hands of the spirituality; and also what displeasure might grow to you thereby, God knoweth; for the which I should be right sorry." His patron expressed his concurrence with his wishes, and Tindall took his departure from the house in which he had hitherto found a kind and hospitable protection, and proceeded to London. Here he was zealously occupied in preaching, as he had been before in the country; Bristol, and its neighbourhood, having been a principal scene of his former evangelical labours.

Cuthbert Tonstal was then Bishop of London. To him Tindall applied to be admitted into his house, using the interest of Sir Henry Gilford, Controller of the King's household, to whom he presented a translation which he had made of an oration of Isocrates. But the Bishop, probably having been prejudiced against him by the calumnies which his enemies had circulated, did not countenance the application, alleging, that he had already more in his house than he could well maintain, and advising him to apply elsewhere. Disappointed in this endeavour to obtain a home, where he might prosecute his intended labour of translating the New Testament, and finding also that there was no prospect of success in any other quarter, he determined to leave England, and seek his fortunes in Germany. But he did not immediately depart from London. He remained there nearly a whole year, residing about half that time with a wealthy merchant, by name Humphrey Monmouth. This charitable person had heard him preach at St. Dunstan's in the West, and accidentally meeting with him afterwards, had inquired whether he had any preferment in the Church, and finding that he had none, felt his interest excited in his behalf:—so that he was induced to extend to him that relief of which he stood so greatly in need, by receiving him into his own house. Thus domiciled, Tindall was enabled to ply the studies in which his whole heart was engaged with importunate assiduity. In these silent labours he was occupied the chief part of the night, as well as of the day. He lived also as if he had been the rigid ascetic of some monastic order. He refused to partake of even the common luxuries of daily food, only consenting to eat and drink of the simplest fare: and so far did he carry his austerity, that he would wear no linen about his person.

Having been thus providentially relieved by the hospitality of kind friend *, and some others who assisted him, he at length set sail from England, and went to Hamburg. There were several distinguished advocates of the Reformation resident abroad at this time, and Tindall had this compensation at least for the loss of his native

* Our reformers were themselves only gradually weaned from the inveterate corruptions of Popery. They were not aware at first of the extent to which it would be necessary to carry the work of purification. Thus this Humphrey Monmouth, or Mummoth, reports of Tindall, that he gave him money to say mass for the souls of his deceased parents. "I did promise him ten pounds sterling, to pray for my father and mother, their souls, and all Christian souls. I did pay it him when he made his exchange to Hamburg."—*Strype's Ecclesiast. Memorials*, Vol. I. p. 246, *Appendix*, quoted by Dr. Wordsworth, *Ecc. Biog.* Vol. II. p. 242.

country, that he enjoyed the advantage now of communication with others equally interested with himself in the cause of scriptural religion. He travelled into the further parts of Germany, and while in Saxony had an opportunity of conferring with Luther, and other learned men of that country. After continuing some time in Saxony, he went from thence into the Netherlands, making Antwerp his principal place of residence.

But the person whose opinions and advice appear to have been most influential with him, was John Frith, a young man of great talent, and of a moderation of temper equal to his intellectual endowments. With the concurrence of this excellent person, he proceeded in his intended work of translating the New Testament *; obtaining in the process of it, the assistance of Coverdale and Rogers, who were of the number of exiles at this period. He completed this translation in the year 1526.

The sincerity and zeal with which he had discharged his arduous undertaking, is evidenced in his own words, which occur in his epistle to Frith: "I call God to record against the day we shall appear before our Lord Jesus, to give our reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me."

The translation was soon circulated in England, as appears from a mandate of Archbishop Warham to the Suffragan Bishops of his province, dated November 3rd, 1526, directing search to be made for copies of it, in order to their being burned. Bishop Tonsal was at Antwerp at the time of its publication, and immediately exerted himself for its suppression. But by the artifice of Augustine Packington, an English merchant, who happened also to be at Antwerp, and was in the confidence of the Bishop, the very measure which was adopted for the

* Fox very forcibly sets forth some reasons for the necessity of such a work in the following passage. "For first, he wisely casting in his mind perceived by experience, how that it was not possible to stablish the lay people in any truth, except the Scripture were so plainly laid before their eyes in their mother tongue, that they might see the process and order and meaning of the text. For else, whatsoever truth might be taught them, these enemies of the truth would quench it again, either with apparent reasons of sophistry, and traditions of their own making, founded without all ground of Scripture, either else juggling with the text, expounding it in such a sense, as impossible it were to gather of the text, if the right process, order and meaning thereof were seen. Again, right well he perceived and considered, this only or most chiefly to be the cause of all mischief in the Church, that the Scriptures of God were hidden from the people's eyes: for so long the abominable doings and idolatries maintained by the pharisaical clergy could not be espied, and therefore all their labour was with might and main to keep it down, so that either it should not be read at all, or if it were, they would darken the right sense with the mist of their sophistry, and so entangle them which rebuked or despised their abominations, with arguments of philosophy and with worldly similitudes, and apparent reasons of natural wisdom: and with wresting the Scripture unto their own purpose, contrary unto the process, order and meaning of the text, would so delude them in descanting upon it with allegories, and amaze them, expounding it in many senses laid before the unlearned lay people, that though thou felt in thy heart and wert sure that all were false that they said, yet couldst thou not solve their subtle riddles."—*Life of Tindall, Acts and Monuments.*

destruction of the copies, proved a means of increasing the circulation of the work. Packington, understanding that the Bishop was desirous of buying all the copies which could be obtained, in order to have them publicly burned at Paul's Cross, offered to be the agent in procuring them; suggesting, that he knew the Dutchmen and strangers, who had bought them of Tindall, and had them to sell. The Bishop availing himself of the proposal, Packington received the money for the purpose, which he paid over to Tindall, to whom he had communicated the whole scheme, and obtained accordingly the books for the Bishop. "And so," observes Fox, "upon compact made between them, the Bishop of London had the books, Packington the thanks, and Tindall had the money." From this needful supply of money, of course a new edition issued forth from the press, more correct than the first, and much larger. The Bishop, accordingly, was considered by the Reformers as their greatest helper, as Constantine*, a person who was afterwards apprehended on a charge of heresy, declared, in the course of his examination, to Sir Thomas More. He too late discovered his error, and complained to Packington; who, trusting to the good nature of the Bishop, ventured to push the imposition further, by suggesting "that it would be best for him to buy the types as well as the copies." The Bishop smiled, but was too wise to act upon the suggestion.

After translating the New Testament, Tindall next employed himself on the Hebrew text of the Pentateuch, of which he published his translation in the year 1530, prefixing a dissertation, in the form of a prologue, to each of the five books. In the year following he published also a translation of the Prophet Jonah, also with a prologue prefixed. These were all the parts of the Bible which he translated, the work being afterwards carried on by Miles Coverdale, who was the first who published the *whole* Bible in English.

But translation was not his only employment. He wrote at the same time several treatises, such as *The Obedience of a Christian Man*, *The Wicked Mammon*, *The Practice of Prelates*—expositions of certain parts of Scripture,—and answers to Sir Thomas More, and other Papists. These tracts speedily found their way into England, and were of important service in furthering the great work of reformation. That intitled, *The Obedience of a Christian Man*, was subservient to it in a way which the excellent author could little have anticipated. Strype, in his Ecclesiastical Memorials, has recorded an anecdote, in which he shews how the book was introduced to the notice of the King. He informs us, that it had been lent by the Queen, Anne Boleyn, to a lady named Gainsford, one of her maids of honour. The lover of this lady, a gentleman whose name was Zouch, having sportively snatched it from her on some occasion, was attracted to the perusal of a book which came recommended to him by the fair hands from which he had taken it, and became so fond of it, that neither the intreaties of the lady, nor the danger of detection from the ecclesiastical powers, could prevail with him to return it. At last Dr. Sampson, Dean of

* This was the man who afterwards proved a treacherous informer against his friend and patron, Bishop Ferrar, of St. David's, and was a principal instrument in bringing on those troubles which terminated in the Bishop's martyrdom. See *Life of Bishop Ferrar*, p. 129.

the royal chapel (acting under the instruction of Cardinal Wolsey, who had desired that all pains should be taken to prevent the circulation of the tracts issued by the Reformers), surprising this gentleman, as he was actually engaged in reading the book, forcibly seized it, and delivered it to the Cardinal. The Queen, being apprized of the circumstance by the lady, declared that it should be "the dearest book that ever the Dean or Cardinal took away:"—and immediately besought the King, upon her knees, that it might be restored to her. By virtue, accordingly, of the King's token, the book was restored, and the Queen embraced the favourable opportunity of commending it to the notice of the King. The King read it, in compliance with her wishes, and was so delighted with it, as to observe, "that it was a book fit for himself and all kings to read." Thus was it no inconsiderable instrument in opening the way to those measures, which Henry VIII. afterwards adopted for removing the tyranny of Papal Rome.

Among the tracts which Tindall wrote at this time, was also an exposition of the doctrine of the Eucharist, or the "sacrament of the altar," as it was then termed. But the minds of the people not being sufficiently prepared to admit light on such a subject, he shewed great prudence in keeping this work by him, waiting until the progress of things should have disposed them for its reception.

Nor was it without great effort of persevering labour that he accomplished these works. The difficulties which he had to encounter, especially in the work of translation, would have disheartened a less zealous workman; for, after completing the *Pentateuch*, he sailed to *Hamburg*, to superintend the printing of it at that place; and was shipwrecked on the coast of *Holland*, when he lost all his books and manuscripts, as well as money; so that his past labour was thrown away, and he was compelled to go over the whole work again. He embarked, however, again in another ship, and reached *Hamburg*, where *Coverdale* was waiting for him, of whose assistance he availed himself in re-translating the books of *Moses*. He also was exposed to the danger of bodily disease, as while he was at *Hamburg*, the town was suffering under the malady of a sweating sickness.

At the end of his translation of the New Testament, he added an *Epistle*, in which he modestly desired that the learned would correct in it whatever they found amiss in the work. But, instead of its being criticized with candour by the Popish clergy, it was cried down as at once too bad for correction, and a proclamation was issued, under public authority, prohibiting that, or any other work by Tindall, or other reforming writers. The storm of malice, indeed, which his continued opposition to the papal corruptions had accumulated more and more, was now ready to burst upon him. All means were taken of obtaining possession of his person, that the punishment due to such an arch-heretic might be inflicted on him by the arm of papal orthodoxy. Whenever any person was brought before the Lord Chancellor and the Bishops to be examined, if he happened to have been at *Antwerp*, he was questioned respecting Tindall, where and with whom he lodged, whereabouts the house stood in which he lived, what was his stature, what dress he wore, by whom

he was visited. In this way, a secret plot was formed for taking away his life.

When he had lodged about a year at Antwerp, in the house of Thomas Pointz, an Englishman, who kept a house there for the reception of English merchants, there came to the same place, from England, a person, named Henry Philips, bearing the style of a gentleman, and, on the whole, a man of prepossessing appearance, accompanied by a servant. The pretext of his coming no one could learn. Tindall, from meeting him frequently at dinner and supper when he accepted the invitations of the merchants, became acquainted with him, and so intimate, as to invite him to dine with him at his own residence; and, at last, to obtain for him accommodation in the same house. As their familiarity grew on, Tindall, in the simplicity of his heart, opened to this person the state of the affairs in which he was engaged, shewing him his books and the secrets of his study, little suspecting that he was exposing himself a prey to an unprincipled traitor.

Pointz, Tindall's host, saw more into the character of Philips, and conceiving that all was not right, inquired of Tindall how he became acquainted with his new friend. Tindall replied, that he considered him an honest man, possessed of learning, and favourable to his religious views. Pointz, however, had an opportunity afterwards of discovering, in the course of a private conversation which he had with Philips, as they walked together about the town of Antwerp, that the man was far from being well affected either to religion or to the king.

The sequel proved the fact. Philips left Antwerp for the court of Brussels, where an opening was offered for practising against the government of England, from the umbrage given to the Emperor by Henry VIII. in the affair of Queen Catharine's divorce. Here he succeeded in obtaining the aid of the civil authorities for the prosecution of the treacherous design against Tindall, to which he had lent himself. From thence he brought with him to Antwerp the Procurator-General, (who was the Emperor's Attorney,) with other officers. A little while afterwards, while Pointz was sitting at his door, Philips' servant came up to him, and, inquiring for Tindall, said, his master would pay him a visit. But nothing more was heard either of the servant or the master, until three or four days after, when, Pointz being himself absent, Philips came to his house, and, seeing the wife of Pointz, asked her whether Tindall would dine there on that day. After this inquiry, he left the house, and stationed the officers whom he had brought with him from Brussels, in the street, and about the door. About noon he returned again, and went to Tindall, and requested him to lend him forty shillings, on the pretext of having lost his purse between Antwerp and Mechlin. Tindall readily lent him the sum requested, still quite unsuspecting of any design to circumvent him, "for, in the wily subtleties of this world," adds the martyrologist, "he was simple and inexperienced."

Philips then observed to him, that he should consider him as his guest on that day. "No," replied Tindal, "I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome." At dinner time, accordingly, the two went forth

together. The passage leading to the door was so narrow that two persons could not go abreast in it. Tindall, at the instance of Philips, who pretended great civility towards him, went first. Philips followed closely upon him, and, being a taller man than Tindall, was able to see over his head, and make signs to the officers stationed at the entrance. Thus was Tindall led into the snare prepared for him. The signal was given by Philips to the officers, indicating the man whom they were to apprehend, and they accordingly laid hold on Tindall, who was so entirely a stranger to any thought of the insidious plan for entrapping him, that the officers themselves afterwards told Pointz, "that they pitied him to see his simplicity when they took him." He was first brought before the Procurator-General, who proceeded to his lodgings, and removed all his books and other property. He was then conveyed to the castle of Filford, eighteen English miles from Antwerp, and there imprisoned.

Immediately on his apprehension, his friends exerted their interest in his behalf. Letters were sent from Antwerp by the English merchants to the Court of Brussels, and also from England, by the Lord Cromwell and others, interceding for his release. But, notwithstanding these efforts in his favour, he was not suffered by his enemies to escape out of their hands. He remained in prison until his trial came on, on which occasion he was permitted to have counsel to plead his cause. He declined, however, employing any advocate, and stood forward in his own defence. But no defence could suffice for one in his perilous situation, already condemned to death by the determined malice of blood-thirsty enemies. Although there was no ground for a conviction, he was sentenced to death on the decree of the Emperor made in the Assembly of Augsburg. According to this sentence, being brought forth to the place of execution, at the town of Filford, he was there tied to the stake, upon which he cried out with a loud voice, and in an impassioned manner, "*Lord, open the King of England's eyes.*" The process of his execution was, in some degree, more merciful than that of those illustrious victims of the ferocious law against heresy, who perished by the hands of English executioners. For he was first strangled by the hangman, and then his dead body was consigned to the flames. He thus died in the year 1536, having endured an imprisonment of a year and a half.

In the course of his imprisonment, he succeeded in converting his keeper, with his daughter and the rest of his household; and he won the esteem of all who had access to him, obliging them, by his inoffensive demeanour, to confess, "that if he were not a good christian man, they could not tell whom to trust." Even the Procurator-General left this testimony of him, that he was "*homo doctus, pius, et bonus.*"*

* Fox relates the following story, as an additional testimony of Tindall's singular worth.

"There was at Antwerp, on a time, amongst a company of merchants, as they were at supper, a certain juggler, which through his diabolical enchantments or arts magical, would fetch all kinds of viands and wine from any place they would, and set it upon the table incontinent before them, with many other such like things. The fame of this juggler being much talked of, it chanced that as

He was a man of a spare habit of body,—frugal and strict in his course of life,—an indefatigable student,—an earnest evangelist. It was his practice to reserve to himself two days of the week, Monday and Saturday, which he called his days of pastime. On Monday he visited all the poor exiles in the cause of religion, at Antwerp, both comforting and relieving those who were in need of support, and providing for the sick. On Saturday he walked round the town, searching every corner where he suspected any poor person might be found, giving relief in cases where there were large families with industrious parents, or aged and weak persons. The alms which he thus plentifully distributed were supplied to him out of the salary which the English merchants allowed him. On the other days of the week he was wholly occupied in study, except on the Sunday, when the services of religion demanded his exclusive attention. He then officiated in a room of some one of the merchants, reading and expounding the Scriptures. He was a man perfectly free from rancour or malice, full of mercy and compassion, and in all things shewing himself blameless: yet not trusting in his own righteousness, but looking to Christ as his Redeemer, and both living and dying in that faith which alone can justify sinful man in the sight of a God of all goodness.

REVIEW OF NEW PUBLICATIONS.

A Letter to the Rev. Dr. Milner, occasioned by some Passages contained in his Book, entitled "The End of Religious Controversy."
By the late Rev. S. PARR, LL.D. 8vo. pp. 60. Mawman, 1825.

WE are happy to augur, from the appearance of this posthumous work of Dr. Parr, that the world is not to be denied the advantage and gratification to be derived from the yet unpublished stores of so powerful a mind. It is not unusual to find men of established reputation as living authors, laying an interdict on their executors against any publication of their unfinished manuscripts after their death. The prohibition

M. Tindall heard of it, he desired certain of the merchants, that he might also be present at supper to see him play his parts. To be brief, the supper was appointed, and the merchants with Tindall were there present. Then the juggler being required to play his feats, and to shew his cunning, after his wonted boldness, began to utter all that he could do, but all was in vain. At the last, with his labour sweating and toiling, when he saw that nothing would go forward, but that all his enchantments were void, he was compelled openly to confess, that there was some man present at supper, which disturbed and letted all his doings. So that a man even in the martyrs of these our days cannot lack the miracles of true faith, if miracles were now to be desired."

It will be remembered that a belief in magic was very current in the times of the martyrologist, and that even learned men were not exempt from it, which will account for the stress which Fox lays on this anecdote.

too is not without reason; for the author is naturally fearful, that the partiality of friends may blind them to his imperfections, and render them not sufficiently discriminate in the matter which they publish; or may himself be dissatisfied with any work to which he has not given the finishing touch of his own hand,—and that, not from any personal conceit, but from a just conviction, that the author alone knows how to carry on his own train of thought, and that his work, therefore, published by others, must fall short of its proper perfection. The world has thus been deprived of many excellent works, which the inexorable sentence of a will has consigned to the flames.

The Editor, Mr. Lynes, who, it appears, is a grandson of Dr. Parr, acquaints us, in his preface, that the publication before us is “the first fruits of the deposit committed to his charge,” and that it was “originally written for the Gentleman's Magazine, but after-thoughts enlarged its dimensions, and other reasons unnecessary to detail, prevented its publication in that form,” though the design of publishing it had never been abandoned by Dr. Parr. It is directed principally to a vindication of the character of the late learned and excellent Bishop Halifax, the Editor of Bishop Butler's Works, from a scandalous charge of having renounced the Church of England on his death-bed, and died a *Papist in heart*. We can well conceive the pain which so invidious an attack on the memory of a man, in that very point where refutation of a calumny is impossible to the individual himself, must have given to so high-minded a man as Dr. Parr is described to have been. And who is there, indeed, of any right feeling, who would not kindle with honest indignation against the base insinuator, who hurls his shafts of detraction against a man of reputed integrity and piety, on any proof short of the most convincing? It was this sense of outraged truth which, it seems, raised “the giant arm” of Dr. Parr against Dr. Milner, and induced him to demand of the projector of the calumny, either proofs of his statement, or a retraction of it.

Before, however, Dr. Parr enters upon the more immediate subject of his letter, he touches upon some general statements contained in Dr. Milner's Work, “The End of Religious Controversy,” in which the calumny against Bishop Halifax had been broached. He expresses his satisfaction, that Dr. Milner had cleared the “members of the Church of Rome from the imputations of impiety, idolatry, and blasphemy, in their worship of glorified saints, and in their adoration of the sacramental elements, which they believe to have been mystically transubstantiated into the body and blood of Christ;” and echoes, with approbation, two sentences quoted by Dr. M.,

one from Hooker and the other from Jeremy Taylor, as exonerating the Church of Rome from the charge of idolatry in regard to the sacrament. He is content, he says, to maintain, that their tenets are "erroneous and unscriptural." Here, then, we are obliged to commence with our disapprobation of Dr. Parr's judgment in this matter, before we proceed to the matter in hand. It necessarily follows, we think, that if transubstantiation is an erroneous unscriptural tenet, the worship of the consecrated elements must be idolatrous. If that is worshipped as God which is really *not* God, there can be no doubt that an idolatrous act is performed. Whether the person who performs the act of adoration is *guilty* of the act, *i. e.* whether he ought to incur the punishment which belongs to it by nature, is another question: for this will depend upon the sincerity of his persuasion, that it is God, indeed, to which he pays divine honour. Even the believer in transubstantiation must allow, that if the priest has omitted to consecrate the wafer, the act of bowing down to it must be an idolatrous act, though the person, ignorant of such an omission on the part of the priest, is excusable, on account of his ignorance of the omission: and whether the error arise from misconception of scripture, or misconception of the act of the priest, can make no difference. Something wrong is equally done in either case, whether the error be in the dogma, or in the matter of fact. We, then, who believe, that there is no change whatever in the elements of the sacrament, must also believe that to worship them is idolatrous. We pronounce nothing, be it observed, upon the intentions of the agents,--God alone can know how far these are punishable;--but, being convinced that the tenet is unscriptural, we are also convinced that the practice grounded on that tenet must be wrong. And our consistency as Protestants requires us to hold as idolatrous the tenet itself, from which a practice so wrong in our opinion follows. The same reasoning applies to any other erroneous principle from which bad consequences are supposed to follow. The opinion, for instance, of the Anabaptists, "that the goods of Christian men are common," must be regarded as dishonest and iniquitous, whatever may be our sentiments of the personal probity of the individuals who profess it. We are firmly persuaded, that private property is sacred and inviolable; and hence we infer, that he who takes from another commits an act of robbery. The Anabaptist, however, thinks it no robbery, because he believes that which he takes to be his own as much as it is another's. Are we, then, to carry our courtesy so far as to unsay our own conviction in compliment to our sentimental robber? * Or, must

* The opinion of a West-India negro in regard to his master's property is not very dissimilar from that of the Anabaptists, as when detected in the act of

we not rather persist in calling him a robber, because he takes that to which we are persuaded he has no right, and denominate the act a theft, though done with the best intentions? So must we not, in like manner, call transubstantiation by its plain name of idolatry, so long as we are convinced the tenet is practically evil, whatever we may think of the personal worth and sincerity of its professors?

We must, also, before we pass on, say a few words respecting the passages of Hooker and Taylor, wherein, *as they are given by Dr. Milner*, Dr. Parr says, are contained the sentiment which he "holds upon a part of the controversy which has long subsisted between the Romanists and Protestants about the consecrated elements of the communion." We will first give the passage from Hooker, as it stands in the Ecclesiastical Polity, and as it appears in the "End of Religious Controversy."

"All things considered, and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how?" * * * * *

"*This is my body, and This is my blood*, being words of promise, sith we all agree, that by the sacrament Christ doth really and truly in us perform his promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation, the sacrament itself be first possessed with Christ, or no?"—*Ecc. Pol.* Book V. 67. Vol. II. p. 327—331. Oxf. Ed. 8vo. 1807.

"I wish men would give themselves more to meditate with silence on what we have in the sacrament, and less to dispute of the manner how. Sith we all agree that Christ, by the sacrament, doth really and truly perform in us his promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation."—*End of Rel. Con.* p. 274, note.

Dr. M. refers to it, to shew that Hooker believed in the real presence, as taught by the Roman church. Dr. Parr, of course, did not mean to approve of such an application of the passage in question; he could only have meant to agree with Dr. M. in his view of it, so far as to deduce from it an opinion that Hooker thought it a point only of scholastic disputation between ourselves and the Romanists, which view should be taken of the sacrament, and not a thing which it was of con-

robbing his master, he has been known facetiously to justify himself with the plea,—"*Me don't tief'em Massa, me only take 'em.*"

sequence to decide upon. But, evidently, Dr. M. either mistakes or perverts the passage in question, as easily appears from the extracts which we have given above. It is not immaterial to observe, in the first place, that Hooker does not use the expression, which savours somewhat of the Romish doctrine,—“*in the sacrament*,” but, “*by the sacrament*,” *i. e.* by means of it; which makes no little difference in the sense; and after the first sentence, nearly four pages of the octavo edition intervene, in which Hooker is occupied in shewing the propriety of acquiescing in that in which all agree respecting the sacrament, namely, that it is “a true and real participation of Christ,” without perplexing ourselves, to the detriment of piety, by needless questions, as to the *manner* in which Christ is received. He observes, that there is no sentence of scripture which says, “that we cannot, by this sacrament, be made partakers of his body and blood, except they be first contained in the sacrament, or the sacrament converted into them.” And then he proceeds to ask the question, “Why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation, *the sacrament itself be first possessed with Christ or no?*” So that the whole drift of the passage is to defend the Church of England view of the doctrine of the Eucharist; since the Church of England does not presume to determine the *manner* of Christ's presence in the sacrament, as the Lutherans and Papists do, but only asserts the fact, that he is verily and indeed present when the bread and wine are faithfully received. The Lutherans and Papists attempt to explain the *previous* process by which the bread and wine are endued with the power of conveying his grace to the soul. The scriptures have not defined the *manner* of Christ's presence, and *therefore* the Church of England objects to their unwarranted interpretation. In arguing accordingly against disputation on this subject, Hooker is arguing only against the dogmatism of the Roman and Lutheran churches; and not intending at all to represent the difference between our Church and them, as an immaterial point which it is not proper for us to decide. It is strange, therefore, that Dr. Parr should have approved of Dr. Milner's reference to this passage of Hooker, as bearing at all upon the question of idolatry in the worship of the mass, since it evidently has nothing to do with it. His prejudices in favour of the Catholic Question must have blinded his eyes to the detection of Dr. M.'s gross fallacy of representation in the case. He wished the Papists to be admitted to all the privileges of the Constitution. Transubstantiation is the test of their being Papists, and he would therefore have persuaded himself, that not only himself, but Hooker, thought it was not a matter worth disputing about. Had he remembered the following passage of Hooker, he would, we

think, have subscribed to Dr. M.'s interpretation of that author's sentiments.

"The law requireth at their hands that duty which in conscience doth touch them nearest; because the greatest difference between us and them is the sacrament of the body and blood of Christ, whose name in the service of our communion we celebrate with due honour, which they in the error of their mass profane." *Ecc. Pol.* Book V. 68. Vol. II. p. 350, 8vo.

The quotation adduced from Jeremy Taylor will be scarcely judged at all in point, when it is found to be taken from the "Liberty of Prophesying,"---a work purposely written to shew of what extenuations and palliatives even the wrong side in religious questions will admit, and to promote candour and moderation on the part of the professors of the truth. Accordingly, throughout that work, Jeremy Taylor appears in the character of an advocate, and not of a theologian. His object is not to shew that any of the doctrines of Dissenters may be true, but that they may be regarded with a just lenity. He inquires, among other points, "how far the Romish religion is tolerable;" and he labours to prove that the belief in transubstantiation is no ground for considering the Papist guilty of wilful idolatry, nor consequently for punishing him for the worship of the mass. We will give the passage quoted by Dr. Parr from Dr. Milner, as it stands in the "Liberty of Prophesying," with its accompanying sentences.

"But here we must deliberate, *for it is concerning the lives of men*; and yet a little deliberation may suffice. For idolatry is a forsaking the true God, and giving divine worship to a creature or to an idol, that is, to an imaginary God, who hath no foundation in essence or existence; and is that kind of superstition which by divines is called the superstition of an undue object. Now it is evident that the object of their adoration (*that which is represented to them in their minds, their thoughts, and purposes, and by which God principally, if not solely, takes estimate of human actions*) in the blessed sacrament, is the only true and eternal God hypostatically joined with his holy

"The object of their (the Catholics) adoration in the sacrament is the only true and eternal God, hypostatically united with his holy humanity, which humanity they believe actually present under the veil of the sacrament*; and if they thought him not present, they are so far from worshipping the bread, that they profess it idolatry to do so." *End of Rel. Con.* as quoted by Dr. Parr, p. 10.

* Where the passage occurs as a motto to Part III. of the *End of Rel. Con.* p. 237, it is quoted more correctly "sacramental signs." Dr. Parr must have copied it as quoted in the context at p. 265, where the word "sacrament" is substituted.

humanity, which humanity they believe actually present under the veil of the sacramental signs: and if they thought him not present, they are so far from worshipping the bread, that they profess it idolatry to do so; which is a demonstration that *their soul hath nothing in it* that is idolatrical. If their confidence and fanciful opinion have engaged them upon so great a mistake, (as without doubt they have,) yet the will hath nothing in it but what is a great enemy to idolatry. 'Et nihil ardet in inferno nisi propria voluntas,' &c." *Lib. of Proph.* Sec. xix. 16. *Taylor's Works*, Vol. VIII. p. 223.

Now if the Church of England did persecute Papists, or punish them in any way as idolaters, it would then fall under Taylor's censure. It only declares the sacrifices of masses to be "blasphemous fables and dangerous deceits;" and, as we have observed before, does not pronounce upon the thoughts of the heart: it is only anxious to guard against what it considers a gross corruption of scriptural theology. Every Christian, it is to be hoped, accords with the spirit of Taylor's observations; but we must confess we see not why he may not at the same time hold that the act itself of adoring the consecrated elements is idolatrous, so long as he believes there is no warrant for it in Scripture. If it be said that exclusion from certain privileges is equivalent to persecution and punishment, we reply, that even granting this, (which we should not indeed grant if we were arguing on the point of exclusion,) it must be remembered that they do not suffer on account of any imputed idolatry, but on account of their *Popery*. If they would disclaim all connexion with the Pope as their head on earth, their difference of religious opinion would not be weighed in the balance against them.

Having thus stopped so long at what appeared to us a great stumbling-block in our way, we come to the more particular subject of the "Letter." The charge against Bishop Halifax is introduced by Dr. Milner, in the first place where it occurs, in a note upon a passage of his work, (*End of Religious Controversy*, Part I. p. 77, 1824,) in which he has made a great parade of the proselyting activity of the Roman Catholic priesthood. It has ever been a favourite expedient with these religionists to claim as their own, at the moment of death at least, those whom they have in vain endeavoured to seduce into the communion of the Papal Church in the day of health. That

there should have been indeed some such conversions, we do not at all wonder; for the religion of Popery is evidently a religion of decrepitude and imbecility---administering anodynes to the soul, ---and not demanding the independent and vigorous use of the faculties in order to its reception. Dr. Milner claims the benefit of several illustrious conversions of such a kind. He is not content to say that *some* Catholic priests have converted *some* dying Protestants; but with extraordinary boldness of assertion he professes his belief that there are "*few* of our Catholic priests in an *extensive* ministry who have not been *frequently* called in to receive dying Protestants into the Catholic Church, while *not a single* instance can be produced of a Catholic wishing to die in any *other* communion than his own." Dr. Parr makes some observations first upon the passage itself, putting the following home questions to Dr. M.

"Can you prove that the Catholic priests, who have been called in to receive dying Protestants into the Catholic Church, are not *few*? Can you prove that these many priests have been called in by many Protestants? Can you furnish the public with a satisfactory reason, that so many priests, with so many instances of conversion, should from time to time have been silent upon the subject of so much triumph to Roman Catholics, and so much mortification to Protestants? Can you shew us that the priests professing thus to be called in were men of sound discretion and unimpeachable veracity? Was it the prudence of which you speak, that restrained your priests from telling their followers, or their opponents, whether their interposition was solicited or spontaneous; whether it took place with or without the consent and knowledge of relations; whether the example of the dying was followed by their survivors; whether the persons whom they attended were men of weak or strong intellects; and whether, in the general tenour of their conduct, they were virtuous or vicious; *so* virtuous, Sir, as in their last moments to renounce the church in which they had been educated, and, with hazard to their reputation, to become members of what they at last believed to be the true church; or *so* vicious as to stand in urgent need of those peculiar aids, which the Church of Rome abundantly supplies in the confession and absolution prescribed by its discipline?"—P. 28.

To these questions we would add the following: Will Dr. Milner venture to say that there have not been many Roman Catholics who have *lived* and *died* strangers to the power and the real consolations of religion---infidels in conduct as well as in speculative opinion---how many the seductive pomp and the false ease of a vicarious worship have drawn from a full, unreserved, and exclusive reliance on the atoning merits of their Redeemer; so that whilst they have not outwardly exchanged their own communion for any other, they have also never been really *converted* to true and vital Christianity?---But to proceed to the note in question, from which Dr. Parr extracts the concluding part containing the calumny against Bishop Halifax.

"Some Bishops of the Established Church, for instance, Goodman and Cheyney of Gloucester, and Gordon of Glasgow, PROBABLY ALSO, King* of London, and HALIFAX OF ST. ASAPH, died Catholics. A long list of titled, or other distinguished personages, who have either returned to the Catholic faith, or for the first time embraced it on their death-beds in modern times, might be named here, if it were prudent to do so." (*Milner*, Part I. p. 77.)—P. 29.

The second passage referred to by Dr. Parr, as repeating the calumny in more explicit terms, that is, with the omission of the word *probably*, occurs in another note of Dr. Milner's work, where, having included Bishop Halifax among other worthies of our Church who are described as *not seriously believing* what they assert, he thus returns to the assault upon the Bishop's memory:

"The present writer has been informed on good authority that one of the Bishops, whose calumnies are here quoted, when he found himself on his death-bed, refused the proffered ministry of the Primate, and expressed a great wish to die a Catholic. When urged to satisfy his conscience, he exclaimed, *What then will become of my lady and my children?*" (*Milner*, p. 244.)—P. 35.

In a third passage of the "End of Religious Controversy," the calumny emerges from the notes, in which, "*parva metu primo*," it had hitherto crept along, and having acquired strength by travelling, "*mox sese attollit in auras ingrediturque solo*," assuming a more dignified station in the context of the work.

"Suffer me now, Sir," says Dr. Parr, "to bring forward a third passage, in which you drop all mention of probability and good authority, and speak with equal confidence of Luther, Melancthon, Beza, and Bishop Halifax. You assume that confidence for the purpose of shewing that 'certain refractory children in modern ages have ventured to call their true mother a prostitute, and the common Father of Christians, the author of their own conversion from Paganism, *the man of sin*, and the very *antichrist*. But they do not really believe what they declare, this their [parents †] object being only to inflame the ignorant multitude.' After this double charge of profligate hypocrisy and turbulent malignity, you close a very elaborate letter upon the very momentous question whether the Pope be antichrist, in these most remarkable words: 'I have sufficient reason to affirm this, when I hear a Luther threatening to unsay all that he had said against the Pope; a Melancthon lamenting that Protestants had renounced him; a Beza negotiating to return to him; and a late Warburton-lecturer lamenting, on his death-bed, that he could not do the same.' (Part III. p. 326.)"—P. 37.

* The name of this Prelate appears to have been accidentally omitted by Dr. Parr.

† This word, which is probably an error of the press, is in Dr. M.'s work, but is omitted by Dr. Parr. He omits also the word *this*.

We have brought the passages together, to shew the gradual boldness which the calumniator of Bishop Halifax acquires in his progress, and that our readers may easily see that one who in the course of a few pages could rise to such confidence of assertion after commencing with a "*probably*," may have arrived at that "*probably*," by like steps of advancement in the secret pages of his own mind.

The most singular circumstance in the case of such an allegation against Bishop Halifax is, that he should himself have laboured in defending the memory of another from a like odious calumny. The generous vindicator of Bishop Butler from a charge of having been inclined to Popery, now stands in need of others to perform the like office of humanity towards himself. In reading, indeed, his Preface to his edition of Butler's Works, every one must be struck with the application which this passage in it has to his own case :

"One such after act, however, has been alleged, which would effectually demolish all that we have urged in behalf of our Prelate, were it true, as is pretended, that he died in the communion of the Church of Rome. Had a story of this sort been invented and propagated by Papists, the wonder might have been less :

"Hoc Ithacus velit, et magno mercentur Atride."

Butler's Works, by Halifax, Vol. I. p. xviii. Oxford, 1820.

The origin of the calumny against Butler was a Charge to his Clergy, in which he had insisted on the importance of external religion. Dr. Parr particularly alludes to Bishop Halifax's defence of the Charge, but does not point out the exact correspondence of the calumnies against the two Prelates, in the circumstance of their having been both accused of *dying* Papists. But this is very material in his vindication, as it shews the important light in which Bishop Halifax regarded such a fact. Bishop Halifax evinces a particular anxiety to vindicate Butler *in that very point*, mentioning persons who were present at the last illness of that ever memorable Prelate, and who constantly wrote letters to his intimate friend Archbishop Secker, giving accounts of the progress of the disorder until it terminated in death ; which letters he (Bishop Halifax) had seen ; and that not the slenderest argument could be collected from them in justification of the slander. Indeed his defence of Butler might almost be read as an anticipatory defence of himself.

Let us hear, however, Dr. Parr pleading his cause. He speaks of Dr. Halifax from his personal acquaintance of him, as a man of learning and amiable deportment, and as held in high estimation by his distinguished contemporaries, Cornwallis, Warburton, Hurd, Law, and others : and adverting also to the character in which he appeared as an author, confronts Dr. Milner's assertion of probability that the Bishop died a Roman Catholic, with the improbability arising from these circumstances.

"To such persons, then, as are acquainted with the events of Bishop Halifax's life, or the character of his writings, must it not be highly improbable, that a Prelate, who, upon one occasion, had vindicated the fame of Bishop Butler from the imputation of Popery, and who, upon another, defended the cause of the Church of England, in opposition to the Church of Rome, should, in his last moments, have renounced the tenets, which he had so long professed, and so ably maintained?"

"Between you and myself, Sir, there can be no difference of opinion upon the importance of the fact, which you have deliberately proclaimed to the world. The establishment and the confutation of that fact are alike connected with the honour of Bishop Halifax, with the feelings of honest Protestants and honest Roman Catholics, and with the general cause both of the Church of England and of the Church of Rome. As, therefore, your prudence has permitted you to tell the public that Bishop Halifax died a Catholic, I trust, Sir, that your love of truth, and your sense both of decorum and justice, will induce you to declare explicitly and fully what, in your own mind, were the grounds of such probability." P. 33.

He next inquires upon what "authority" the second report of the story professes to be grounded. With much feeling and energy of expostulation he apostrophizes Dr. Milner in the following manner:

"Dr. Milner, on the behalf of that lady, whose sensibility has not been blunted by old age, and who, by her accomplishments and her virtues, is justly endeared to her friends and her children;—on behalf of those friends, who most assuredly will sympathize with me in *their* solicitude to rescue the character of the Bishop from the apostasy which you have imputed to him;—on the behalf of those children, who are now respectable members of society, and whose feelings must be most painfully wounded by the representations which you have given of their affectionate father in the trying moments of his death;—on behalf of that Church, with the members of which I have lived in communion from my boyhood to grey hairs, and hope, by the providence of God, to pour forth my latest breath;—on the behalf of your own Church, which abounds, I am sure, with enlightened and upright men, who would disdain to support the honour of it by misrepresentation;—on the behalf of every honest and every pious Christian, whether he be a Protestant or a Romanist;—I beseech you to tell the world unreservedly and distinctly, what is that *authority* which you have deliberately and publicly pronounced good. Your learning, your eloquence, your well-earned reputation for orthodoxy and zeal—the dignity of your office and the celebrity of your name, must give more than usual weight to any opinion which you may adopt, and any assertion which you may advance. Again, therefore, do I require you to tell us, what is your authority for saying, that the Bishop, whose calumnies you had quoted, when he found himself upon his death-bed, must have been struck with shame and compunction for having misemployed his talents in giving publicity to those calumnies." P. 36.

Dr. Parr then proceeds to animadvert upon the third repetition of the calumny as it appears in the text of Dr. Milner's work, where the author translates the information, whatever it may be, upon which the previous statements had been founded, into the language of his own senses. "When I HEAR," he says, "a late Warburton-lecturer lamenting on his death-bed," &c. This is confident language certainly; but however strong it may be, Dr. Milner's veracity is involved in his ability to justify it to the full extent; for the indulgence which might be conceded to the orator for such a form of expression, cannot be in like manner conceded to the divine who is setting forth *facts* as *proofs* of the *truth* of his peculiar *religious opinions*. Dr. Parr asks, in what work of Bishop Halifax, or account of the Bishop's faith and practice, Dr. M. traces "the slightest vestiges of the thoughts and words," here attributed to the Bishop, with the same positiveness with which the sentiments of three foreign Reformers, long since dead, are described; and calls upon Dr. M. to reflect upon "the excruciating and perilous situation in which Dr. Halifax must have been placed," if the account be correct, in the conflict between his convictions and his fears. He observes, further, that such a change could not have been instantaneous in a man so accustomed to the study of theology as the Bishop was, nor could it have been effected by the interposition of some "wily casuist or proselyte-hunting zealot," if, as he infers from Dr. M.'s account of the matter, the Bishop "was visited by a Protestant Metropolitan." In this last point, we think Dr. Parr infers more than can be collected justly from Dr. M.'s narrative. The words of Dr. M. are,—"refused the proffered ministry of the Primate,"---from which it does not appear that the Primate here alluded to was by the death-bed of Dr. Halifax. The assistance of the Archbishop of Canterbury may have been offered out of that respect which was due to a brother prelate and friend, and may have been at the same time, for aught we know, declined from various reasons, without any disrespect on the part of the dying Prelate towards the Archbishop, or any inclination to apostatize from the communion in which he had lived all his days. Perhaps Dr. Halifax had his domestic chaplain with him (to whose ministrations he may have felt a preference), or a son, or a friend, in holy orders, and was unwilling, therefore, to give unnecessary trouble to the Archbishop who offered his services. Who can account for, or object to, all the little prejudices which act upon the mind at a period when nature is fast decaying, and the soul is weary of its earthly tabernacle, impatient to depart and be at rest? It is time to put unfavourable constructions on wishes expressed at such a moment, when we know what it is to be in the situation of a dying man ourselves, and not before. This we say, professing at the same time that we know nothing of the fact

whether the services of the Primate were proffered or not, beyond Dr. M.'s assertion. The Archbishop to whom allusion is made is now no more; but, as Dr. Parr observes in continuation, the facts said to be known by Dr. M.'s unknown informer "could not be wholly unknown to those who were under the same roof with the expiring Prelate;" such as near relatives, chaplains, domestics, and perhaps medical attendants. Upon the supposition that these can disprove the fact, Dr. Parr forcibly points out to Dr. M. what the re-action of the false calumny will be on him who has advanced it.

"If such a host of witnesses be set in array, in opposition to your anonymous informer, depend upon it, that the attention of all good men will be strongly attracted by this extraordinary case; that their best sympathies will be roused, and that their decision between the veracity of the accuser, and the merits of the accused, will be ultimately and completely just." * * *

"When such a tale, Sir, as yours, is told to the Protestant and Catholic Church,—when it is pointed against such a man as Bishop Halifax,—when it has been three times produced by such a writer as Dr. Milner,—when it is inserted in a work, upon which you seem to have employed the whole strength of your vigorous and well-cultivated mind,—when, if suffered to pass without refutation, it may expose the memory of a learned English Prelate to infamy among Romanists for apostasy, and among both for duplicity,—when that infamy, by the wide circulation of a book recommended by your name, may extend to foreign countries, and continue through distant generations,—when your statement may lead to consequences so afflictive to a widow and other surviving relatives, and so alarming to every enlightened and conscientious member of the Church of England,—awful indeed, Sir, must be your responsibility unto God and unto man for the truth of your deliberate and reiterated assertion." P. 41.

Now it so happens, as appears from some letters of a son of Bishop Halifax, which are appended to the pamphlet, that there are witnesses who can speak differently to the fact—persons "who were *present* at the last moments" of the Bishop's life, and "who also had been *constantly* attending him during the last stages" of his illness—the widow of the Bishop and her sister:—

"From them," says Mr. Halifax, in his first letter to Dr. Milner on the subject, "I have every assurance that no expression escaped the Bishop's lips, from which it could be inferred or supposed any change had taken place in his mind with respect to the Church of England, in which he filled so distinguished a situation, and to which I conceive his published works afford ample testimony of sincere and conscientious attachment." P. 55.

The answer of Dr. Milner to this information from the son of the calumniated Bishop is subjoined; and what, will it be believed, is the tenor of it? Let it be read at length, for it is

one of the most perfect specimens of *δλιγωρία* that ever was seen.

"Reverend Sir,—This acknowledges the honour of your letter of the 9th instant, and answers its inquiry. I asserted, in my *End of Controversy*, that it is *probable*, the Bishop in question *died a Catholic*, from my persuasion of the truth of the following particulars.—That he expressed to a certain Catholic who had access to him in his illness, an uneasiness in his mind on the score of his religion ;—that this Catholic advised him to send for a Catholic priest, and that he replied, "What will become of my lady, and what will become of my children?"—and that about the same time, he declined accepting the offer which the Archbishop of Canterbury made to him of administering the Protestant sacrament to him. The parties alluded to, having long since quitted this world, it is not possible to bring the matter to any thing like evidence ; but as I spoke of the fact barely as *probable*, I may be allowed to retain my opinion, on the known credibility of my informants, which is in no way impeached by the declaration of your informants, who barely speak to what they themselves witnessed.

"In case, Reverend Sir, you should look further into the work you have mentioned, you will meet with the names of other Protestants, who, in their last illness, became, or wished to become, Catholics ; while not one instance can be produced of a Catholic, who wished to die in any other religion than his own.

"I have the honour to remain, Reverend Sir,

"Your obedient humble Servant,

"J. MILNER."

Is it possible, we cannot help asking, that Dr. M. has so little feeling, as the *sang froid* of this letter would induce us to think ? Can his heart be so hardened by the zeal of religious bigotry, as to be insensible to an appeal made to him by a son in behalf of the outraged memory of a father ? Surely he has done himself injustice by inditing such a reply ; for Christian charity, which "thinketh no evil," but "believeth all things, hopeth all things," would have suggested a very different one. It would have whispered that some apology at least was due for the pain inflicted by the intelligence, however true it might be, and extorted a confession that the opinion originally held by the writer was at any rate *reluctantly* retained. This, we really think, was required in criminating a father before a son. But Dr. Milner's professional sequestration from all the tender charities of domestic life—for, as Macduff says, "he has no children"—may, perhaps, apologize in some measure for this apparent absence of all concern for the wound which the alleged account of his father's apostasy must have inflicted on Mr. Halifax.

The assertion, however, that the credibility of *his* informants "is in no way impeached" by the declaration of Mr. Halifax's informants, is passing strange, when Mr. H.'s informants speak to an universal negative of the fact. Witnesses present at the

death-bed and in *constant attendance* on the Bishop during the last stages of his illness, declare, that no expression escaped the Bishop's lips indicative of any change of his religious sentiments. How can their credibility, then, and that of Dr. M.'s informants, possibly co-exist? How, moreover, can Dr. M.'s assertion, that he spoke of the fact "*barely* as probable," consist with the strong language of the second and third passages of his "*End of Religious Controversy*," in which he says expressly that he has "*good authority*" for it, and speaks of it with all the positiveness of an actual witness,—"when I HEAR a late Warburton-lecturer lamenting on his death-bed?" &c.

In a second letter, in answer to Dr. Milner's "*favour*," Mr. H. shews a forbearance which does him great honour, but which could hardly have been expected, where there was such matter of honest indignation. He repeats the declaration of his former letter, adding, that his mother and the eldest of her unmarried sisters are the persons who speak to the negative of the fact, and that there are "*many other considerations*" which argue its falsehood; and demanding the like explicitness on the part of Dr. M. with respect to the source of *his* information.

"I trust, therefore, it is not now unreasonable for me to request you would acquaint me with the name or names, rank in life, and respective residence of your informant, or informants, if more than one.

"At what place, and how long previous to the Bishop's death, they, or any one, had access to him?

"Whether you received your information from them directly yourself, and how long a time after the Bishop's death?" p. 59.

To these inquiries no answer, it appears, was sent by Dr. Milner; at least, when the pamphlet before us was sent to press. He has avowed, however, as we have seen in his letter to Mr. Halifax, that "*it is not possible to bring the matter to any thing like evidence*;" and he stands, therefore, self-accused of having advanced a gross calumny on the memory of a brother Christian, on grounds which he knew it was impossible for him to substantiate to the world. Does his reserve on the subject of the names, &c. of his informants proceed from a punctilious regard for the memory of deceased friends, whom he is unwilling to drag before the notice of the public, as "*talebearers and revealers of secrets*?"—Why, then, did he not feel a like punctilious regard for Bishop Halifax, and scruple to betray a weakness, a presumed weakness, which would desecrate the Bishop in the eyes of all men? Had his too hasty pen traced the disgraceful record, his goodness of heart should have called forth a tear from his eye to blot it out.

In the conclusion of Dr. Parr's letter, we find an incidental notice of the manner in which Dr. Milner has spoken, in his

celebrated work, of another dignity of our Church, the present learned Dean of Winchester. Dr. Parr takes an opportunity of expressing his high opinion of Dr. Rennell, and at the same time introduces an animated eulogy of the Dean's distinguished son, the late Vicar of Kensington;—an eulogy which, as coming from one who was himself so distinguished, is no small addition to the testimonies of regret which the premature death of Mr. Rennell has called forth from all quarters. We cannot deny ourselves the pleasure of quoting it.

"My authority, Dr. Milner, is good, not only from common fame, but from the general consent of scholars, and my own personal observation, when I say, with equal confidence, to Protestants and Romanists, that, by profound erudition, by various and extensive knowledge, by a well-formed taste, by keen discernment, by glowing and majestic eloquence, by morals correct without austerity, and by piety fervent without superstition, the son of the Dean of Winchester stands among the brightest luminaries of our national literature and national church.

"Perhaps, in the progress of his son's improvement, the time will come, when the Dean would pardon his contemporaries for saying of himself, as compared with that son,—

"——— nati spectans bene facta fatetur

"Esse suis majora, et vinci gaudet ab illo." p. 50.

Upon the whole letter, we may observe, that we do not think it will add any thing to the literary reputation of Dr. Parr. As a composition, it bears the aspect of being very loosely put together; nor is the chief subject of it pressed on the notice of Dr. Milner with that argumentative force which we should have expected. Its force lies rather in the style of thought and expression, than in the cogency of argument. Its chief excellence is the goodness of heart which breathes from every line of it; and the author, we should say, appears rather, so far as this pamphlet is concerned, in the engaging light of an ardent "lover of truth," than as a keen inquisitor of it.*

An Attempt to demonstrate the Catholicism of the Church of England, and the other Branches of the Episcopal Church: in a Sermon preached in the Episcopal Chapel at Stirling, on Sunday, March 20, 1825, at the Consecration of the Right Rev. Matthew Henry Luscombe, LL.D. By the Rev. W. F. Hook, M.A. Student of Christ Church, &c. &c. 4to. Rivingtons. 1825.

THE consecration and appointment of Dr. Luscombe by the bishops of the Episcopal Church of Scotland, as their mis-

* At the bottom line of p. 752, instead of "he would, we think," read "he would not, we think."

sionary bishop on the Continent, have attracted much observation both at home and abroad. Many of our readers, perhaps, may not have very clear information as to the nature of this appointment, or the circumstances under which it took place. It will be desirable, therefore, to preface our remarks upon the subject, and on the Sermon which was preached on the occasion, by a brief statement of the case, as it is given in the words of the Advertisement prefixed to the Sermon :

" During a residence of five years in France, the attention of Dr. Luscombe, (Chaplain to his Royal Highness the Duke of Cambridge,) was naturally directed to the state of Religion among his countrymen settled in that country, the number of whom actually resident is calculated at not less than 50,000 : and he could not but observe with regret the great inconvenience and danger to which this large body of British subjects were exposed, from the absence both of proper teachers episcopally licensed and visited, and of the regular administration of the holy Sacraments. He was more particularly awakened to the evils thus incurred by so large a portion of persons educated in the principles of the Church of England, by the representations of the most respectable among them, touching the rite of Confirmation, from which their children were altogether excluded. This important want, coupled with the evident difficulty of holding a religious community together without some acknowledged tie, or authorized bond of union, induced him to apply for advice and assistance to such of his friends in the Church at home, as by their station and talents, might have sufficient influence to carry into effect his designs for the prevention or remedy of an evil so obvious and injurious to the best interests of Religion.

" It was at first thought, that by the appointment of a Suffragan to the Bishop of London, this object might be attained ; but the revival of an office so long disused was deemed objectionable ; and numerous other difficulties presented themselves, arising from the connection in this country between the Church and State. Dr. Luscombe was advised, therefore, to lay his case before the Bishops of Scotland, and to seek that assistance from them which circumstances rendered it improbable he would obtain in England. After a long correspondence, in which zeal and prudence equally marked the conduct of the Scotch Prelates, they determined not only to adopt the plan suggested by Dr. Luscombe, but, if he were willing to abandon his prospects at home, to consecrate him as their missionary Bishop to his British fellow-subjects abroad. Upon this decision, Dr. Luscombe did not for a moment hesitate to make the sacrifice required of him ; and proceeding to the north, with the Author as his Chaplain, was canonically consecrated a Bishop of the Church of Christ, at Stirling, on Sunday, the 20th day of March, 1825.

" From the concluding words of the Letters of Collation, delivered to Bishop Luscombe by the Prelates who consecrated him, the object of his mission will be best understood : " He is sent by us, representing the Scotch Episcopal Church, to the continent of Europe, not as a diocesan Bishop, in the modern or limited sense of the word, but for a purpose similar to that for which Titus was left by St. Paul in

Crete—that he may set in order the things that are wanting among such of the natives of Great Britain and Ireland as he shall find there, professing to be members of the United Church of England and Ireland, and the Episcopal Church in Scotland. But, as our blessed Lord, when he first sent out his Apostles, commanded them, saying, ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel;’ so we, following so divine an example, which was certainly left on record to the Church to guide her conduct in making future converts to her faith, do solemnly enjoin our right reverend Brother, Bishop Luscombe, not to disturb the peace of any Christian society established as the national Church, in whatever nation he may chance to sojourn, but to confine his ministrations to British subjects, and to such other Christians as may profess to be of a Protestant Episcopal Church.” Advertisement, p. 1.

The author then takes occasion to describe the circumstances of the Scottish Episcopal Church, pointing out the validity of its claim to be considered a true branch of the universal Apostolic Church, and its authority in the matter of ordination.

The primary object of the Sermon itself, which is certainly an admirable production;—exhibiting a profound acquaintance with, and reverence for, ecclesiastical antiquity, with no inconsiderable powers of argument and eloquence;—is to demonstrate the Catholicism of the Church of England. The meaning of the article “the Catholic Church” in our creeds, is examined and illustrated with much ability and learning. The nature of the Reformation, as bearing on this point, is well explained; the Church, he points out, rejected every thing that was *Popish*, and retained every thing that was *Catholic*. Some judicious observations follow, on the relation in which our Church stands, both to the Romanists and the Protestant sects, which we must give in the author's own words:

“Under this view of the subject, we shall easily perceive our relative position with respect to the leading sects of the Reformation on the one hand, and the Romanists on the other. To both can we hold out the hand of Christian charity, with neither can we enter into entire communion. We consider the former in error for having seceded from that Church which required reformation, but which we were forbidden, as the institution of our Saviour and his Apostles, to overthrow; the latter we regard as a *branch* of that *Catholic Church*, to which we ourselves belong—but a branch so scathed by time and cankered in the sap, that we dare not rest upon it our hopes of salvation. The one, in short, we censure for having revolutionized instead of reformed, the other for pertinaciously defending instead of correcting errors—unknown to antiquity—the creatures of barbarism, ignorance, and superstition. But as long as they continue to hold the doctrine of the holy undivided Trinity, we regard neither the one nor the other with feelings of severity. Our fellow Protestants, although on some points erroneous, worship the Father, Son, and blessed

Spirit with ourselves, they confide on the merits of the same crucified Redeemer; they look for, and will, we doubt not, through his mercy, receive all the benefits promised in his Gospel, to the true and humble worshippers of his holy name. The same charitable feelings we would extend to the Church of Rome. That the Church of Rome, amidst all its errors, still retains faith sufficient for salvation—that amidst all its corruptions it still cherishes something which is pure—that amidst all its superstitions it still points out to the sinner the road of virtue and the path to heaven—that it still can boast among its members, many who, however mistaken in their doctrines, are to be esteemed for their virtues, and honoured for their piety, God forbid that the most devoted Protestant should deny. But at the same time with these charitable, Christian and liberal sentiments, with respect to other communions, our Church has ever united the most uncompromising firmness in maintaining the doctrines of its own. We have a duty to perform to ourselves, and above all to our God, paramount to that even which we owe to our neighbour. Believing, therefore, according to our previous statement, that the Almighty, having in his wisdom instituted one Church, (which, for the sake of distinction, has received the title of *Catholic*) intends, through the agency of his creatures, that it should last for ever—and conscientiously believing, through a clear and impartial interpretation of the Gospel commission, that the high trust of preserving the purest branch of it, has been confided to *us*, we feel it a solemn duty incumbent upon us, not only to preserve its faith intact and pure, but equally to vindicate it from the glosses of ignorance and prejudice, and zealously to cultivate those peculiar doctrines, which *have always marked and do still continue to mark* the distinction between THE CHURCH OF CHRIST, AND THE SECTS OF CHRISTIANITY." P. 21,

The preacher then comes to the state of our countrymen abroad, in regard to the administration of religion. He adverts to the want of clergy to perform the occasional as well as stated offices of the Church among them; to the circumstances that the English chapels established abroad are unconsecrated, and the clergy officiating in them unlicensed—and lastly, to the want of the rite of confirmation,—as arguments for the necessity of such an appointment as that of Dr. Luscombe: the consideration being added of the advantages derivable from the inspection of a superior over the clergy, who on their present footing are scattered upon the continent without any bond of union.

On such grounds, the bishops of the Scottish Church, having maturely considered the case, determined to consecrate Dr. Luscombe, as their missionary Bishop, to the charge of the Protestant Episcopalian congregations abroad. In order to form a just view of the case, we must briefly look at the origin of the transaction.

Of the previous negotiations which took place in reference to this affair, very little has transpired in any authentic form. We shall, of course, confine our remarks to the particulars detailed in the printed statement. Now, in this statement, we

confess we see nothing like a clear or satisfactory explanation of the reason of the application to the Scottish bishops. It was, it appears, first proposed, that a Suffragan to the Bishop of London should be appointed; but the impracticability of such a measure was so clear, that the proposal was soon decisively rejected. In fact, the very nature of such an appointment must have presented insuperable difficulties in the way of any arrangement in connexion with the ecclesiastical authorities in England; and the more the circumstances are explained, the more questionable appears to us to have been the propriety of an application to the Scottish bishops. We cannot think that a bishop sent to the English abroad, on any other footing than in connexion with the English hierarchy, can adequately fulfil the purpose of maintaining that unity in Church communion which is the professed object of his mission; and that such an appointment could not have been made consistently with the acknowledged principles of Church polity, appears sufficiently demonstrable. But further, supposing no disapprobation had been either expressed or implied on the part of the heads of our national Church; would it be altogether consistent with order and propriety, that a measure intended for the benefit of certain members of that Church, should be brought forward under the authority of the heads of another national Church? Can the rulers of that Church, excellent and estimable as they are, be altogether acquitted of a deviation from regularity, in entering upon a province, which, if it belong to any one, is already occupied? The Scottish bishops have, on every ground, such powerful claims to the respect and admiration of every true member of the Church, that they are the last persons upon whose conduct any injurious reflection ought to be cast; and if we are compelled to express a doubt whether their authority was, in the present instance, discreetly exercised, it is in a spirit of the most entire veneration for their primitive virtues, their zealous labours, and their resigned endurance of depression and privation, in the conscientious discharge of their functions, as watchful guardians of the remnant of the true apostolic Church in Scotland.

Much has been said by Mr. Hook on the subject of keeping to the model of the primitive discipline of the Church: but we are very much inclined to doubt, whether the primitive, or, indeed, any age of the Christian Church, can supply an example in all respects a precedent for that now under our discussion. And if a power so different from any we find formerly exercised be now assumed, who shall say to what extent deviations from established practice in other instances may not under this sanction be attempted, to the great derogation of regular ecclesiastical authority; and too probably, to the detriment of pure and sound religion.

After all, however, that has been advanced on the subject of apostolic practice and primitive example, we own the idea of a bishop consecrated without a See appears an anomaly, the more singular and striking, as it is avowedly brought forward in connexion with apostolic authority. When St. Paul "left Titus in Crete, that he should set in order the things that were wanting, and ordain elders in every city," (Tit. i. 5,) (the very instance cited as a precedent,) it is surely evident, that he was fixed permanently in one limited diocese; and moreover, that he had his commission from one who himself had held acknowledged authority over the Church in Crete, and had power to transmit that authority unimpaired and secure to a successor. Whereas, it may reasonably be doubted whether the authority of the Scottish Prelates, unquestionable as it is within their own country, can, in accordance with any primitive model, be supposed to extend to others. We read indeed of bishops being sometimes consecrated, as Strype says, as "bishops at large," without any particular place being assigned to them as their title; but these were only coadjutors to the diocesan bishops, to assist the latter in their ministrations; and not, as far as appears, to exercise any authority whatever. If the phrase may be allowed, we should say they were only curates to the diocesans, and did nothing of course but as representatives of their episcopal rectors. The diocese of the bishop, whose suffragans they were, was their limit.

Again, supposing we were to grant this extension of power, it is evident, that the effectual exercise of it must depend wholly on the *voluntary* submission of the clergy and laity resident abroad.---Still further, supposing both clergy and laity were to bind themselves by a public and solemn declaration to receive and acknowledge subjection to the Bishop sent among them, such a proceeding would only be the act of those *individuals*; and with the fluctuation of every season must a fresh declaration be made.

From Mr. Hook's discourse (p. 31) we learn, that one of the objects in view in Bishop Luscombe's mission is, that in places where many English have fixed their abode, without a clergyman to officiate among them, he may ordain some person qualified on the spot. This is a branch of the episcopal office, the exercise of which, we must own, we should be inclined to consider less necessary than any other among our countrymen abroad. We should hardly suppose, that if in any place on the continent an English chapel were once opened, or even projected, there would not be a superabundance of applicants for the duty; and this, too, of men fully qualified, and already invested with the sacred office. These persons would naturally be as ready as any ordained by Bishop Luscombe himself could be, to put themselves under his episcopal authority, and

to take their licence from him. Nor is it immaterial to advert to the great danger which may arise from such ordinations, that improper persons may thus obtain holy orders, without undergoing the previous ordeal of an university education, or that some having used their employment in a chapel abroad, merely as a title for orders, may return home in the assumed character of regular clergymen of the church of England.

It is part of the dignity of ecclesiastical institutions, to be framed not upon short-sighted schemes of temporary utility, but upon the most extended views, and with a prospective adaptation to future times. Such, at least, has been the character of all the ancient institutions of the Church, which bid fair to last with that "rock" on which Christ has founded it. Wherever a permanent settlement of Christians was established, there a bishop was appointed: and the permanence of his office, and the provision for a perpetual succession, were characteristics becoming the sacred nature of his functions, and of that great system of which those functions formed a part. The dignity of an office so vitally important to the existence and well-being of a branch of the universal Church, required that it should not be liable to change or cessation, but should be established permanently and unalterably.

On these grounds, it seems to us not a little derogatory to the dignity of the episcopal character, hastily to establish the office among our widely scattered emigrants, whose residence or settlement on the continent is most precarious in its continuance, and most uncertain in its locality: whose numbers are constantly fluctuating, and who, for all the ordinary administrations of religion, have, and are always likely to have, a sufficient supply of ministers, temporary visitors like themselves; whilst for confirmation, their residence is in very few cases so protracted, as not to render the waiting for opportunities on their return sufficiently practicable. There may be, we are aware, cases of necessity, where a longer continuance may be unavoidable. For such solitary and extreme cases, we do not feel that the authorities of the Church are bound to provide. But as to the generality of English sojourning in France, we cannot help observing, that in our opinion, if there were generally prevalent among them that deep sense of the extreme necessity and importance of episcopal administration, which is professed, we should not find English families content to remain so long amidst nations, from whose religious rites they can derive little benefit, and where they are shut out from participating in those religious observances for which they profess so great an attachment.

Another topic which occurs to us as well worthy attention is this,---What impression is this measure likely to produce upon

the public mind in regard to the nature and dignity of the episcopal office? It is notorious, that the real character of the episcopal functions is very imperfectly understood among the people at large. Considering all the prejudices that are afloat on the subject, we are inclined to apprehend, that the world would be disposed to regard a bishop, without external dignity, as no bishop at all. They might allow all possible credit for rectitude of motive, and even appreciate the value of his ministrations; yet they would hardly fail to imagine that there was something of an undue assumption in the rank claimed, and the consequence would be a tendency to undervalue the spiritual authority.* We are, of course, very desirous to do away such misconception, and strenuously to uphold that the spiritual order of a bishop, conferred in a regular channel by those who have had lawful authority to continue it, justly entitles every individual rightly constituted a member of that order, to all the respect due to its spiritual preeminence. Hence, if the episcopal function be discharged by an individual not encircled with the decent pomp and circumstance of rank, it will be most probably disregarded, or even thought to involve a sort of presumption in the exercise. All this can tend to nothing but the derogation of the episcopal dignity, and a neglect and indifference towards the most solemn ordinances of religion, in the minds of those who are ill informed on the subject;—perhaps too large a majority.

But the strongest and most insuperable objection to the measure is, that we find a bishop appointed to the charge of Christian congregations, in a country already portioned out in regularly constituted dioceses; which is surely altogether at variance with the acknowledged principle of episcopacy. Though we esteem the French Church undoubtedly corrupt in its adherence to the Romish tenets, yet the more strongly we advocate the principle of episcopacy, the more clearly must we allow the authority of its established bishops, and the more singular is the anomaly of introducing another ecclesiastical jurisdiction directly upon ground already occupied. With what consistency, while we

* After writing the above, we happened to see in the public prints some extracts from the French papers, in which remarks are made on the subject. "We cannot," says the writer, "*exactly account for the mission of an Anglican bishop, who has lately come to France. We mean Dr. Luscombe, of the Anglican Church in Scotland. He is a bishop, without title; and appeared to be commissioned to evangelize the continent. Would it be uncivil to ask him, who has given him his mission? What power has the King of England, as head of the Established Church, to send a bishop to France?*" Some description follows of the bishop's officiating in different places; and, towards the conclusion of the paragraph, the writer sagaciously observes, "this mission gives the bishop an opportunity to travel agreeably, and see the world; but who bears the expense of this excursion?"—(*See Times, Nov. 5.*)

condemn all such intrusion at home, can we ourselves think of introducing it abroad?

We would further recommend to the consideration of those interested in this matter, whether there is not some danger that it may hereafter become a sort of precedent, and be quoted as a sanction to similar irregular appointments. It is impossible to say to what extent disorder may ensue, when the strict line of order is once departed from. We are, by no means, intending to class the present measure along with such mischievous novelties; on the contrary, viewed *in its effects*, we cannot but indulge the hope that it may be beneficial. We are only contending about the *principle* of the thing.

The question before us, in fact, is one which, in whatever light we view it, brings us into a dilemma. If we argue on grounds of high absolute apostolic authority, we have to reconcile the anomaly of an undoubted apostolic bishop, unauthorized by the other Bishops of the same Church, without a See, and without Clergy. If we are contented with the lower ground of expediency, we avoid these difficulties only to fall into others. The question will then arise, where is the legal authority; the lawfulness of the appointment; and the barriers against innovation and mischief? These difficulties press upon us on whatever ground we *uphold* the measure: but also, if we *oppose* and *disapprove*, we are equally confronted with other obstacles. We then seem to call in question the grand principle of the episcopal power to ordain---to overlook the want of episcopal administration among our countrymen in France: and we have to overcome the strong objections which the feelings of our hearts irresistibly force upon us, in the attempt to find fault with the conduct of those, who, both as individuals, and as ministers of Christ, are entitled to our warmest and most unqualified respect and admiration.

Now, however, that *the measure has taken place*, we cannot but be pleased to find, that it has obtained the countenance of Government, and that our ambassador at Paris has received the Bishop with every mark of respect. We express pleasure at this circumstance, because, we conceive, it tends to give a facility to the exercise of the Bishop's authority, and secure for it that respect, which is essential to the due influence of his office among the community to whom his ministrations are addressed. And while we decidedly regret that so anomalous an appointment has taken place, we are not disposed to deny that there is a wide field open for pastoral exertions among our countrymen abroad, that there are many things requiring to be "set in order," and much opportunity for doing extensive good. We may be allowed also to express our cordial satisfaction in the appointment of the individual himself who has been thus consecrated by the Scottish Bishops. If there were any individual

whom we should fix upon in preference to another, as a peculiarly fit and able man to carry these objects into effect, we could not, perhaps, have named any other before Dr. Luscombe.

To the pious and learned bishop, we have now only to wish every success in his ministerial labours, and that comfort which is the due reward of the faithful evangelist, wherever his lot may be cast. At the same time, earnestly as we hope to see the good effects of his ministration abundantly displayed in the field he has chosen, we yet more earnestly hope, that there will not long be that occasion for his services which now exists; that every Englishman now in France may, before long, be convinced of the propriety of returning to his own country, and diffusing his expenditure among those who have a natural claim to it; that the deserted country seats, the vacant halls, and desolated castles of Ireland, may, before long, be preferred by their truant owners to the hotels of France and Italy; and that, in consequence, peace and order, industry and opulence, may raise their heads in that unhappy country; and, with the increasing civilization of its semi-barbarous natives, the pure protestant faith may extend its influence.

The Poor Man's Preservative against Popery, addressed to the lower Classes of Great Britain and Ireland. By the Rev. JOSEPH BLANCO WHITE, formerly Chaplain to the King of Spain, in the Royal Chapel of Seville; now a Clergyman of the Church of England. 12mo. pp. 130. Rivingtons. 1825.

We cannot suffer the present month to pass without briefly noticing the appearance of this very interesting little work. It bears the name of an author of no inconsiderable reputation both in the literary and religious world—Mr. Blanco White—being compiled, it appears, from his larger work, recently published, on the internal evidence of Roman Catholicism. As that was written for the higher class of readers, so the author informs us he has expressly adapted this for the use of the poor. His reason, indeed, for writing it is so strikingly set forth by himself in his preface, that to effect our wish of recommending the book to the patronage of the public, we cannot do better than copy his own words. Speaking of the favourable reception which his former publication had obtained, he observes,

“ I might, indeed, rest satisfied with this success, if, even at the time when I was working hard with my pen, a whisper within had not said to me—‘ Are you sure that the prospect of gain or praise is not the real cause of all this labour?’—I am well aware (said I) that *the heart is*

deceitful above all things (Jer. xvii. 9), and that, sure as I feel of the purity of my motives, yet something may be wrong in them. I will, however, with God's blessing, if this book should be well received, write another for the poor. I will give it away to be printed for them, at the cheapest rate, and will make no profit at all by it. I will take care, besides, that it contain, in a small compass, more than my work for the higher classes; and it shall be written in a manner that will require no learning to be well understood."—My book, as I have told you already, was published, and the great people were pleased to say that I had proved my point. Then letters came to me from some very worthy gentlemen, urging me to print a cheaper edition of my work, that it might be within the power of the poor to buy it. I was thankful, indeed, for this piece of advice; but my mind had been previously made up to go beyond it. It cheered me up, however, and I immediately set about composing this little work on purpose for *you*." P. iv.

The subjects discussed in the work are introduced in the form of a dialogue between the author and reader;—that form of instruction which perhaps, above all others, is peculiarly adapted for conveying knowledge to a mind which requires enlargement. Uninformed persons cannot be so readily reached by a regular didactic address to their understandings, because they want first to be awakened to a consideration of the points of inquiry, and to be impressed with the necessity of having this or that difficulty cleared up. This service is performed by throwing the matter into the form of a dialogue; as the points which require to be elucidated being placed in the mouth of the learner, are then easily seized by him, as if they had been suggested by himself.

In the 1st dialogue, Mr. Blanco White gives a sketch of his own conversion from Popery to his present conscientious adoption of the pure religion of the Church of England. It is impossible to read the account which he has here given of himself, cursory as it is, without the deepest interest. He has developed the workings of his mind in so simple and natural a manner, that a conviction of the truth of his statements accompanies the reader at every step, and obliges him to listen with an anxious attention.

The 2nd dialogue develops the origin and true principles of Protestantism, replying to some of the misrepresentations of Papists, and giving right notions of that church to which the promise of perpetuity has been made by Christ.

In the 3rd dialogue, the Churches of England and Rome are compared as to their conduct; and the corruptions of that of Rome, in the matters of tradition, transubstantiation, confession, relics, and images, are very forcibly portrayed.

The 4th dialogue describes the superstitious character of the Romish church, illustrating the subject in a variety of particulars, and depicting in glowing colours the misery which its system of unnatural restriction inflicts on its votaries. An anecdote

which the author relates under the last head, is so characteristic of his powerful style of writing, that we may present it as a fair specimen of the execution of the whole work. He repeats it as it is given in his *Evidences against Catholicism*.

"The eldest daughter of a family intimately acquainted with mine, was brought up in the convent of Saint Agnes at Seville, under the care of her mother's sister, the abbess of that female community. The circumstances of the whole transaction were so public at Seville, and the subsequent judicial proceedings have given them such notoriety, that I do not feel bound to conceal names. *Maria Francisca Barriero*, the unfortunate subject of this account, grew up, a lively and interesting girl, in the convent; while a younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give to her less attractive favourite a better chance of getting a husband. The distant and harsh manner with which she constantly treated *Maria Francisca*, attached the unhappy girl to her aunt by the ties of the most ardent affection. The time, however, arrived when it was necessary that she should either leave her, and endure the consequences of her mother's aversion at home, or take the vows, and thus close the gates of the convent upon herself for ever. She preferred the latter course; and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relations; where her words and manner soon convinced me that she was a victim of her mother's designing and unfeeling disposition. The father was an excellent man, though timid and undecided. He feared his wife, and was in awe of the monks; who, as usual, were extremely anxious to increase the number of their female prisoners. Though I was aware of the danger which a man incurs in Spain, who tries to dissuade a young woman from being a nun, humanity impelled me to speak seriously to the father, entreating him not to expose a beloved child to spend her life in hopeless regret for lost liberty. He was greatly moved by my reasons; but the impression I made was soon obliterated. The day for *Maria Francisca's* taking the veil was at length fixed; and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceding day, I was called from my stall at the Royal Chapel, to the confessional. A lady, quite covered by her black veil, was kneeling at the grate, through which females speak to the confessor. As soon as I took my seat, the well-known voice of *Maria Francisca* made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional box, by the sobs which interrupted her words; she told me she wished only to unburden her heart to me, before she shut herself up for life. Assistance, she assured me, she would not receive; for rather than live with her mother, and endure the obloquy to which her swerving from her announced determination would expose her, she 'would risk the salvation of her soul.' All my remonstrances were in vain. I offered to obtain the protection of the Archbishop, and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched. The next morning

she took the veil, and professed at the end of the following year. Her good aunt died soon after; and the nuns, who had allured her into the convent by their caresses, when they perceived that she was not able to disguise her misery, and feared that the existence of a reluctant nun might by her means transpire, became her daily tormentors.

"After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state, from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him: though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could he do against the inflexible tyranny in whose grasp she languished?

"About this time the approach of Napoleon's army threw the town into a general consternation, and the convents were opened to such of the nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young prebendary of the cathedral, and by his means reached Cadiz, where I saw her, on my way to England. I shall never forget the anguish with which, after a long conversation, wherein she disclosed to me the whole extent of her wretchedness, she exclaimed, *There is no hope for me!* and fell into convulsions.

"The liberty of Spain from the French invaders was the signal for the fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her sufferings by throwing herself into a deep well, but was taken out alive. Her mother was now dead, and her friends instituted a suit of *nullity of profession*, before the ecclesiastical court. But the laws of the Council of Trent were positive, and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her, and the unhappy Maria Francisca died soon after, having scarcely reached her twenty-fifth year.

Our readers will perceive that we do not wish to supersede the necessity of their having recourse to the volume itself, in order that they may judge for themselves of its merits. It will, perhaps, further interest them in its behalf when they are told, that the author has bestowed whatever profits may arise from the sale of the work, on the Society for promoting Christian Knowledge. For our part we feel convinced that the circulation of it among our poor neighbours will co-operate with the exertions of that excellent Society, in conveying sound instruction on points to which the present times especially call our attention; and we therefore sincerely recommend it at once to the charitable and the inquisitive.

MISCELLANEOUS.

NOTICES OF BISHOPS BENSON AND BUTLER.

To the Editor of the Christian Remembrancer.

MR. EDITOR,

THE character of Bishop Benson, who presided over the Diocese of Gloucester from 1734 to 1752, is so interesting and instructive, that I think it deserves a place in the *Christian Remembrancer*. The account is copied from Bishop Porteus's *Life of Archbishop Secker* (p. 39).

"Martin Benson was educated at the Charterhouse, and removed from thence to Christ Church, in Oxford, where he had several noble pupils, whose friendship and veneration for him continued to the end of his life. His favourite study in early years was the mathematics, in which he was well skilled: he had also an excellent taste for painting, architecture, and the other fine arts. He accompanied the late Earl of Pomfret in his travels, and in Italy became acquainted with Mr. Berkeley (afterwards Bishop of Cloyne, in Ireland), as he did at Paris with Mr. Secker. He was, from his youth to his latest age, the delight of all who knew him. His manner and behaviour were the result of great natural humanity, polished by a thorough knowledge of the world, and the most perfect good breeding, mixed with a dignity which, on occasions that called for it, no one more properly supported. His piety, though awfully strict, was inexpressibly amiable. It diffused such a sweetness through his temper, and such a benevolence over his countenance, as none who were acquainted with him can ever forget. Bad nerves, bad health, and naturally bad spirits, were so totally subdued by it, that he not only seemed, but in reality was, the happiest of men. He looked upon all that the world calls important, its pleasures, its riches, its competitions, with a playful and good-humoured kind of contempt; and could make persons ashamed of their follies by a raillery that never gave pain to any human being. Of vice he always spoke with severity and detestation, but looked on the vicious with the tenderness of a pitying angel. His turn was highly sociable, and his acquaintance very extensive. Wherever he went, he carried cheerfulness and improvement along with him. As nothing but the interests of Christianity and virtue seemed considerable enough to give him any lasting anxiety, so, on the other hand, there was no incident so trifling from which he could not raise amusement and mirth.

"It was much against his will that he was appointed Bishop of Gloucester, and from that see he never would remove. He was, however, a vigilant and active prelate. He revived the very useful institution of rural deans, he augmented several livings, he beautified the church, and greatly improved the palace. It was an act of kindness to his friend that cost him his life. At the request of Dr. Secker, he went from Gloucester to Bath, to visit Bishop Butler, who lay ill at that place, and he found him almost at the point of death. After one

day's stay there, he was obliged to go to the northern extremity of his diocese, to confirm. The fatigue of these journeys (for, according to his constant practice, he travelled on horseback), and his business together, produced an inflammation, and that a mortification in his bowels, of which he died."

To this portrait of Bishop Benson, the recent mention of Bishop Butler tempts me to add a miniature of him, drawn by Mrs. Catharine Talbot, well known to the world from her residence in the family of Archbishop Secker, who loved her as a daughter, from her intimacy with the celebrated Mrs. Carter, and from a volume of miscellaneous works, which has passed through several editions.

"He (Bishop Butler) was my father's friend. I could almost say my remembrance of him goes back some years before I was born, from the lively imagery which the conversations I used to hear in my earliest years have imprinted on my mind. But, from the first of my real remembrance, I have ever known in him the kind affectionate friend, the faithful adviser, which he would condescend to when I was quite a child, and the most delightful companion, from a delicacy of thinking, an extreme politeness, a vast knowledge of the world, and a something peculiar to be met with in nobody else; and all this in a man whose sanctity of manners, and sublimity of genius, gave him one of the first ranks among men."

Of Mrs. Talbot herself, Mrs. Carter says, "Never surely was there a more perfect pattern of evangelical goodness, decorated by all the ornaments of a highly improved understanding, and recommended by a sweetness of temper, and an elegance and politeness of manners of a peculiar and more engaging kind than in any other character I ever knew."

I remain, Mr. Editor, your obedient Servant,

X. Y. Z.

ON CHURCH BRIEFS.

To the Editor of the Christian Remembrancer.

Sir,—You have, on a former occasion, inserted in your Remembrancer some hints I took the liberty to suggest, respecting the collections by Brief for rebuilding and repairing churches, &c. Though it is admitted that Briefs are not farmed, there are prejudices against some of the adjuncts of this appeal to the pious and benevolent which will ever operate to prevent the attainment of the object in view. Dr. Burn's statement is as follows:—*Eccles. Law*, Vol. I. p. 233.

Collected on 10,489 briefs	£614 12 9
Patent charges, &c. under different heads	76 3 6
Salaries in collecting	254 13 0
	<hr/>
	330 16 6
Clear collection.....	<hr/>
	£283 16 3

In the statement published by order of the Magistrates at the Quarter Sessions, at Stafford, in 1816, the patent charges, &c. are stated as follows:—

Fiat.....	£10	5	6
Patent.....	22	11	6
Paper and printing.....	22	10	0
Stamping	13	10	0
Canvas, Postage and Carriage	15	3	0
	£34	0	0

“Undertaker’s salary 5*d.* for each Church Brief returned, but charged only 4*d.*; within the bills of mortality double. The charges on Fire Briefs amount to 86*l.* and the undertaker’s salary 8*d.* each.”

It has long been a matter of surprise and regret, that the sums collected for these purposes should experience so rigorous a deduction; not that they are more than sufficient to remunerate the parties who have the trouble in receiving them, and transmitting them to the proper fund; but why should this trouble be enforced upon *them*? If the Church Building Society, which is now so judiciously exerting its powers and applying its resources, was incorporated, and the patent charges on Briefs remitted, a mode at once simple and efficacious might be adopted in the place of the complicated machinery now in existence, and no expense, except that of printing the brief, viz. 22*l.* 10*s.*, and the surveyor’s estimate, would be taken from the sums collected. When it is required to rebuild a church, or to enlarge one, let an application be made to the diocesan or the arch-deacon, by the Minister and Churchwardens, and let the surveyor appointed by him deliver his estimate to the Magistrates at the Quarter Sessions, and answer any questions on oath they may put to him respecting it. Let this estimate be transmitted to the Church Building Society (incorporated), who might state the particulars in the form of a Brief, omitting all redundant expressions, and let this be sent post free to the minister of every parish and chapel belonging to the Establishment in England and Wales. Let it be read on the first convenient Sunday after the receipt of it, within three months, and let a collection be made at the church door, or in any other manner the Minister and Churchwardens may approve. Let the parishioners be informed, that the sum collected would be transmitted immediately to the Church Building Society for the benefit of the parish which solicited it, and that the receipt would be affixed on their church-door, as in the case of their subscriptions for the sufferers at Waterloo, and for the Irish in the time of scarcity; and that the whole would be applied to the rebuilding of the church, &c. *without any deduction*, except that of printing the Brief, and the expense of the surveyor’s estimate.

There is an increasing affection for the Established Church throughout the nation; and as there are upwards of eleven thousand churches and chapels of the Establishment to which briefs are now directed, it is no unreasonable expectation that one pound may be subscribed on the average in most parishes, if this or a similar mode of application should be substituted for the present one; especially if the amount

of the sum collected from each parish, and the aid supplied to the applicants, were published yearly by the Society.

It is the opinion of the prudent and benevolent part of the community, that briefs for fires may be given up without any great injury to the country, as there are Insurance Offices in every part of it; and moreover, that there is charity enough to aid the poor man in rebuilding his cottage, if he is a sufferer by fire.

I am, your's faithfully,

T. B. BROMFIELD.

Nafton Vicarage, Warwickshire,

Nov. 18th, 1825.

QUESTION CONCERNING RELATIONSHIP *by* MARRIAGE.

To the Editor of the Christian Remembrancer.

SIR,

TAKING it for granted that many of your readers are conversant with the Civil Law, I beg leave most respectfully to submit the following query to their consideration, and shall deem it as a particular favour if they will condescend to oblige me with their answer to it.

A man marries a woman having nephews and nieces; of course they, by this marriage, become his also. But as these nephews and nieces are not a brother or a sister's children, upon the death either of the husband or wife, are they in point of consanguinity still to be considered as *relatives*, or continue to be such otherwise than by the *law of courtesy*?

I am, Mr. Editor, your humble Servant,

QUERIST.

ON CLERICAL INTERFERENCE IN PAROCHIAL CONCERNS.

To the Editor of the Christian Remembrancer.

SIR,

THERE are some observations in your article upon Dr. Chandler's Consecration Sermon, (pp. 682, &c.) upon the subject of clerical interference in parochial matters, which appear to me so strongly to condemn my late proceedings in my parish, that I am induced to put in a justification of myself, in order that, should your Review fall into the hands of my refractory parishioners, my defence may go along with it. You must know, then, Sir, that owing to the kindness of a relative, I have lately been presented to the rectory of ———. I found my parish in great disorder on coming to it. My church tumbling down—my vestry a turbulent oligarchy. Of course, my endeavours were immediately directed to a reformation of the existing abuses. I took my station at the head of the vestry, as became me according to law, and began my administration with measures of reform. I soon found I was not likely to be seconded by any of the former rulers of the parish. I urged the rebuilding of the church. The cry immediately was, "it has done very well for all before us, and why should

it not do for us?"—"it has stood so long; we do not see any reason why it should not stand longer;"—Well,—notwithstanding all objections, I carried my point—thanks to the Society for Promoting the Enlargement and Building of Churches and Chapels, without whose charitable aid the work must have been abandoned. Having got the walls, &c. completed, there arose a new difficulty about the interior decorations. Those who had before been niggards, now turned into wasters of our resources. Nothing would satisfy the farmers but they must have a magnificent picture placed over the communion table, for which they proposed contracting with the limner of our neighbouring town, whose exercise of his art had hitherto been confined to the pendent decorations of inns, in which a likeness of each of them was to be introduced in the character of some one of the Apostles. Struck with this manifest bad taste and absurdity, I strove tooth and nail against these defacers of the walls; but all, I am sorry to add, to no purpose; for there the picture is for you, Mr. Editor, or any one else to see, when your travels may lead you to our village. To tell you, however, of all the abuse which I have experienced in my opposition to this and other arbitrary measures of our parish junta, would be impossible. One of these gentlemen observed on one occasion, that the parishioners were not to be *dragooned* into any measures which I might choose to charge upon them, alluding contemptuously to my having, in my very youthful days, served his Majesty in a hussar regiment. Another exclaimed, that I need not think to play the nabob over them, alluding also to some events of my former life when I was in India. These and similar taunts have been constantly thrown out against me. And to add to the grievousness of all, one or two of our most important farmers have ceased to frequent my ministrations at the Church. Indeed, one man carried his defiance of religious matters so far, as to annoy me by walking before me to the church door a Sunday or two ago, with a couple of greyhounds at his heels, and turning short round, and walking back again just as I arrived at the church. I find, too, that I suffer materially in the collection of my tithes. Another farmer who was greatly in arrears, being pressed to pay what was due, or at any rate a part of it, had the impudence to send me a cabbage out of his garden, with a message, that he hoped I should make a good dinner off it.

Now, Mr. Editor, will you resolve me on this point; was I not right in taking matters into my hand, and doing good through evil as well as through good report—or should I have been better employed in abstractions of metaphysics, or in hunting and shooting?

Your's, respectfully,

— Rectory, Nov. 1825.

MILES COVERDALE.

P.S. The learned Reformer, whose signature I have here adopted, will forgive my using his name, which suits me better than any other I can think upon at present, being in a hurry not to lose the post.

We are glad that our correspondent has laid his case before us, because it gives us an opportunity of rectifying a misconception which, perhaps, may be adopted by others as well as by himself. We certainly do not condemn him, nor think he would have been better em-

ployed in the avocations of the study or the field. Where the interests of religion and the church are concerned, there we should always hope the spiritual ruler of the parish would be found at the head of his vestry, and taking an active part in the administration of parochial matters, conceding nothing to the contradictions and calumnies of men, who either ignorantly or perversely act against those interests of which he is the especial divinely-appointed guardian. If he is deficient on such occasions, he is deficient as a *clergyman*, and therefore most culpably so. But in matters merely temporal, the case is very different. It is in such only that we mean to say, that if his interference be likely to prove prejudicial to his spiritual usefulness, it would be better for him not to come near the parish counsels; because the object attained after all by the most successful direction of temporal affairs, is not to be compared with the object proposed to him in his ministerial exertions. Still more is the expediency here suggested enforced, where the minister of religion has *no talent* for business, nor the requisite *experience*, as in cases where a young clergyman, immediately on taking priest's orders, comes into the possession of a living. At the same time, we are far from denying the *right* of the clergyman to interfere even in the temporal affairs of his parish, or from considering him out of order on any occasion when he may choose to appear at the head of his vestry. And there may be cases to which, when they are considered in all their bearings, our general observation on the subject does not apply. Agreeably to the view we have taken of the question, it is related, by Fuller, of Archbishop Whitgift, that on taking his seat at the council-board, he would inquire if any matters touching the interest of the church were to be debated; if any such were in agitation, he would stay and take part in the debate; if not, he would retire, saying, "then, my Lords, here is no need of me."—"a commendable practice," observes Fuller, "clearing himself from all aspersions of civil pragmatism, and tending much to the just support of his reputation."

POLITICAL RETROSPECT.

NORTH WEST PASSAGE.—Since the recent failure of Captain Parry and his enterprising companions to effect their grand object, it has been much discussed, whether the attempt should again be made. Doubtless, a third failure by so eminent a navigator as Captain Parry, is discouraging; and the risk which is incurred by our brave countrymen in such an expedition should be taken into the account. But whether the recent disappointment constitutes a sufficient ground for abandoning the attempt, depends, we think, upon the cause of that disappointment, and the observations which were made during the last voyage. The cause was the loss of one of the ships, the *Fury*, which, on the 1st of August last, was struck by a field of ice with such violence as to shatter her frame to pieces. It was of course necessary to abandon her, and transfer her crew and stores to the other ship, which was, by these means, so encumbered, as to render it dangerous to prosecute the voyage. This

loss was accidental; such an event might indeed be contemplated, but still it was accidental: on this account, therefore, there is no good reason why another attempt should not be made. The same arguments which proved the expediency of the last voyage still exist; and, as we shall shew, that voyage afforded additional encouragement. In the first voyage, Captain Parry entered Lancaster Sound, and, steering nearly due west, wintered at Melville Island, having on the way entered an inlet on the left, in a southerly direction, now called Prince Regent's Inlet, which was explored to some distance, and found to terminate in an open sea. Captain Franklin in his land expedition reached a peninsula, in which the open sea lay to the northward, at a point bearing south-west from the discovery already made in Prince Regent's Inlet, from which it could only be distant by a very short run. It was the object of the last voyage to connect these two points, there being scarcely any doubt, but that the sea is open to Behring's Strait, from the place at which Captain Franklin terminated his discoveries. The Expedition for this purpose entered Lancaster Sound, and then Prince Regent's Inlet, and wintered at Port Bowen, on the left or easterly side, in lat. 73, long. 89. The present season commenced with the most favourable prospects; the sea was open to the southward and westward, and to the very horizon on every side there was a fine *water-sky*, when the *Fury* was unfortunately lost. One or two days would have sufficed for the Expedition to have reached the open sea, which was perfectly free from ice, and continued so for twenty-five days, while they remained endeavouring to save the wrecked vessel. We lament, then, the failure of this attempt; but we see no reason why the perseverance of our navigators may not finally be crowned with success. The repeated voyages to the Arctic Seas have given our sailors skill and courage to cope with the dangers which attend the navigation, and have prompted expedients sufficient for the preservation of their health and spirits throughout a tedious voyage. There were only two deaths during the last voyage; one man died of illness previously contracted, and the other lost his life by an accident.

SPANISH AMERICAN PROVINCES.—Spain has not suffered the recognition of the independence of some of these States by Great Britain to pass *sub silentio*. She has, by an official statement from her Minister, M. Zea, protested against the act; and declares, that she will never cease to employ the force of arms against her revolted colonies, nor to protest against this act of the British Government as a violation of existing treaties, and the imprescriptible rights of Spain. M. Zea, too, taunts our Government upon its inconsistency in recognizing the independence of States which have expelled their rightful Lord, when she refused to treat with the Ruler of Revolutionary France, and, upon his downfall, acknowledged the rights of the Bourbons, long suspended, but never extinguished. This statement has drawn from Mr. Canning a most interesting reply: not, indeed, that the measures which our Government has adopted needed any explanation or defence, but, in commenting upon past occurrences, Mr. C. has disclosed some motives which influenced the conduct of Great Britain, which were not generally known. That part of M. Zea's argument which charges us with the violation of existing

treaties, Mr. Canning satisfactorily refutes by an examination of those treaties. The second part of M. Zea's remonstrances, that we had invaded the right of Spain to hold the American colonies by recognizing their independence, is founded upon the maxim,—that a province once dependent must be always dependent. Is this true? Have schoolmen unanswerably demonstrated, that nothing can destroy the tie which binds the dependent State to the mother-country? "Is Lima, with its 80,000 inhabitants,—Santiago,—Buenos Ayres,—are all the fair cities of South America, her boundless plains, and millions of inhabitants, for ever bound?" "When the infant has become a giant, and hundreds have become millions, can Spain really expect,—when her own pride, or ignorance, or ill fortune, has left no tie between herself and her colonies, that they will still consent, at the demonstration of a civilian, to be yoked eternally to a country of not half their population, nor a tenth their extent,—whose maxims are a bugbear to the rest of Europe, and whose colonial policy is the common beacon that modern nations have agreed to avoid." If, then, the Spanish colonies were not bound by any doctrine of abstract right to remain subject to Spain, were they bound by gratitude? The evils, which resulted to those colonies from the rule of Spain, did not merely result from the unwary application, on the part of Spain, of principles which the wisdom of the present age has demonstrated to be unwise, but from acts of the most gross and flagrant injustice. She not only said to her dependencies, "you shall place the whole of your produce at the disposal of the mother-country, and those articles you cannot produce, you must procure from her alone;" but she said, "you shall produce nothing, which the mother-country can produce. Your mines may abound with iron; your soil and climate may be well suited for the production of wines and olives; but Spain herself has iron to dispose of,—she, too, can raise wines and olives, though at a greater cost, *therefore* you must take these articles from her." While Spain exercised this monopolizing tyranny in commerce, she by her priests carefully endeavoured to prevent the minds of her American subjects from acquiring the least portion of knowledge. Fortunately, however, for the world, enough of traffic has, in spite of the restrictive policy of Spain, been carried on with the American States, to shew them the benefits of a reciprocal commerce, and the extent of their physical capabilities; and enough of intellect has been smuggled to enable them to desire means to possess themselves of such benefits. They are become equal to the achievement of independence, and they have achieved it. As to M. Zea's charge of inconsistency, Mr. Canning has, in substance, replied, that the government of this country did, in fact, negotiate, at different times, with the Directory, the Consulate, and the *de facto* Governor of France, and consequently that those negotiations, although not successful, were a recognition of the existing authorities. That the restoration of the Bourbons was not so much the reinstatement of inextinguishable legitimacy, as the substitution of the most convenient family in the room of Napoleon deposed, *not* for illegitimacy, but for his unrestrained ambition: for, to use Mr. C.'s own words, "there was a question among the Allies, of

the possible expediency of placing some other than a Bourbon on the Throne of France." It is indeed a nice question where insurrection ends and lawful government begins; but, with respect to recognizing the Spanish American States, England has proceeded slowly, prudently, and justly. She did not pretend to determine when their resistance became lawful, or when their allegiance ought to end; but she has acted upon the undisputed fact, that those States are truly independent, that they possess governments whose operations are uncontrolled by any foreign dominion. "To continue to call that a possession of Spain, in which all Spanish occupation and power had been actually extinguished and effaced, could render no practical service to the mother country; but it would have risked the peace of the world. For all political communities are responsible to other political communities for their conduct: that is, they are bound to perform the ordinary international duties, and to afford redress for any violation of the rights of others by their citizens or subjects." Hence, argues Mr. Canning, Spain must either have been responsible for the acts of the American States, which are entirely independent, and not subject to her control; and the inhabitants of those States must have been considered as irresponsible; or, if they offended against other nations, they must have been treated as pirates and outlaws. "If the former of these alternatives, the total irresponsibility of unrecognised states, be too absurd to be maintained; and if the latter, the treatment of their inhabitants as pirates and outlaws, be too monstrous to be applied for an indefinite length of time, to a large portion of the habitable globe, no other choice remained for Great Britain, or for any country having intercourse with the Spanish American Provinces, but to recognise, in due time, their political existence as States, and thus to bring them within the pale of those rights and duties which civilized nations are bound mutually to respect, and are entitled reciprocally to claim." This recognition on the part of Great Britain has been followed up by the presentation of M. Hurtado, the Colombian minister, at Court; and although this presentation only crowns the recognition of one of the new Republics, it establishes the independent rights, and decides on the separate existence of the whole. Questions of minor importance may remain to be settled between us and some of them; accidental circumstances may accelerate or retard the arrival of political Envoys; but the great measure of acknowledgment, so far as principle is concerned, is now complete, and Mexico, Buenos-Ayres, Chili, and Brazil, may enjoy, as soon as they please, the privileges of Colombia.

It has been proposed by the illustrious Bolivar, that a congress of Plenipotentiaries from the different Spanish American States, should assemble at the Isthmus of Panama. This assembly, it is expected, would serve to consolidate the power, and to direct the policy of the different governments. "It might act," observes Bolivar, "as a council to us in our distresses, as a rallying point in our common danger, as a faithful interpreter of our public treaties, when difficulties may occur, and in fine, as a mediator in all our differences."—The States of Colombia, Mexico, Peru, and Chili, have already acceded to the proposition. The Isthmus of Panama, placed in the centre of the world, looking on the one side to Asia, and on the other to Europe and

Africa, may one day be celebrated as the arena on which the statesmen of the New Continent shall contend, not for a wreath of parsley, such as that which another Isthmus awarded to its victors, but for the nobler crown of successfully achieving the welfare of nations.

The cordial alliance of the North American United States and of Great Britain, with the New States of America, must effectually remove all apprehension of danger from the continent of Europe; and the Congress of Panama will be sufficient to provide against any renewed attack, either of diplomacy or arms, on the part of Spain.

SPAIN.—It has been announced that the French troops are to be withdrawn from Spain; and many conjectures have been made as to the event, if Ferdinand be left to the protection of his own people. One thing at least seems clear, that whether the French troops remain or depart,—whether Zea, or D'Infantado, or San Carlos, enjoy the confidence of their unworthy master, time is surely, however gradually, bringing the affairs of that wretched kingdom to a crisis. Caprice and folly, cruelty and dishonesty, are combining to sap and destroy the only principle which has hitherto protected Ferdinand—the fond attachment of an unenlightened people to a long-established dynasty. If this principle be once destroyed—and every act of the government seems destined to effect such a result—neither the denunciations of the Spanish clergy, nor the artillery of the French army, would suffice for a single month to save the monarch from degradation.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LINCOLN'S-INN FIELDS.

THE foreign concerns of this Society are rapidly advancing, both in extent and importance, as will appear by the sketch we are about to lay before our readers of the communications made to the Board at the last Monthly Meeting,—they were from the Mauritius, from the Cape of Good Hope, from New Brunswick, &c. from St. Kitt's, and from Grenada.

At the Mauritius, the Society has found a zealous coadjutor in the military chaplain, the Rev. R. E. Jones, who having made himself master of the language, has, independently of his official duties, formed a considerable congregation, consisting chiefly of free people of colour, who are poor and un-instructed. Amongst that part of the population who understand French, the Liturgy, and such of the Tracts of the Society as have been translated into that language, are eagerly sought after, and have been as extensively circulated

as the supplies placed at his disposal would admit. Mr. Jones represents some of all the several classes of inhabitants to be desirous of becoming members of the Church of England, and speaks with confidence of the good he could effect with adequate means in his power. A liberal grant was made in reply to Mr. Jones's application.

At Cape Town an Association has been formed under the patronage of his Excellency the Governor, designated the Church of England Prayer Book and Tract Society, for the purpose of co-operating with the Society for Promoting Christian Knowledge, and of selling at reduced prices, the Liturgy and all its other publications. A remittance of 100*l.* accompanied the announcement of its formation, to be returned in books for immediate distribution. The letter further reports the arrival of Mr.

Judge, and his having most auspiciously commenced his labours.

From St. John's, New Brunswick, the accounts transmitted by Mr. Costar, the indefatigable Secretary of the District Committee formed there, are most encouraging. He states the sale of Prayer Books within the current year, to have already been such, in regular monthly issues, as to enable him to set down with confidence the annual total at 1000 or upwards. Of the sale of Bibles, and of the Society's books and tracts, he makes no specific statement; but the remittance of 400*l.* together with a large order for supplies of these, affords the most satisfactory proof that the demand is equally considerable. The spirit prevailing in that Colony is indeed such as must gratify every one interested in the progress of genuine Christianity. "I have had opportunities," says Mr. Costar, "of seeing the state of the Church of England in many places, both at home and abroad, but in none have I witnessed greater attachment to it and its dependent institutions than that exhibited here, and in none does the Church assume a higher station, as it respects the number, rank, influence, and respectability of her members." And in proof of this, he proceeds to state the resolution of the New Brunswick Committee not to avail themselves of the permission granted to them by the Board in London, to appropriate the subscriptions of the local members to local purposes; and that he entertains the hope, not merely of their continuing such remittances, but of becoming contributors also to the Society's general designs. But this is the least demonstration of the Colony's pious munificence; for Mr. Costar further reports, that they have recently erected, at the cost of near 6000*l.*, all raised amongst themselves, a new Church sufficiently spacious to accommodate 1300 persons, nearly the whole of which is already occupied, without diminishing the former congregation. Mr. Costar also transmits the Report of the progress made in National Education, by which it appears that that truly Christian work is also rapidly advancing,—there being besides the Central School at St. John's, thirty schools brought into action throughout the province, in which nearly 1300 children,

both whites and Africans, are under daily instruction.

At St. Kitt's, a District Committee of the Society has been formed, at a meeting called in pursuance of a recommendation to that effect from the Lord Bishop of Barbadoes, at which his Excellency the Governor presided, and which, like that formed at the Cape, has received the zealous support of all the chief persons in the Island.

A Committee has also been formed for the Island of Grenada. A meeting for that purpose was held on the 18th of June last at the Parsonage House, St. George's. The business of the day was introduced by reading a Report of the nature and objects of the Society in London, prepared by the Rev. J. C. Barker. The President of the Colony, the Honorable George Paterson, accepted the office of Patron. The Honorable George T. Monro, that of President. The Honorable John Hoyes, that of Vice-President. Mr. Lewis Hoyes, that of Treasurer. And the Rev. F. M'Mahon and Rev. J. C. Barker, that of Joint-Secretaries.

These several communications having been read, the Secretaries reported that they had received from the Rev. Blanco White two dozen copies of a work entitled "The Poor Man's Preservative against Popery," which were upon the table for the acceptance of the Members, and that that gentleman had further signified his intention of devoting to the pious purposes of the Society, all the profits which might accrue from the sale of the Publication: of which the Messrs. Rivingtons had taken upon themselves the responsibility of printing two large editions, the second in a cheaper form for general distribution. It is of course known to our readers, that the Author of the above tract is by birth a Spaniard, and a Dignitary of the Spanish Church, the errors of which he has renounced, together with its honours and emoluments, and has sought an asylum in this country from the horrors consequent upon such a renunciation, which he most affecting details. The present little manual is, we believe (as we have already stated, p. 772), in substance the same as the larger volume already before the world, only reduced into the form of question and answer,

NEW CHURCH AT MARGATE.

CEREMONY OF LAYING THE FIRST STONE.

On Wednesday, September 28, was laid the foundation-stone of a new church at Margate. The interest, which a ceremony of this nature is always so calculated to produce, was on the present occasion increased in a more than ordinary degree. The beauty of the day, the situation of the intended building (a space containing about four acres, in an elevated station, commanding a view of the greater part of the town)—the regularity with which the procession was conducted—the extreme order and attention that pervaded the dense body of spectators, exceeding perhaps 20,000 persons—the solemnity with which every part of the ceremony was invested—all conspired to give impressiveness to the occasion. The Deputy of the Town had issued an invitation to the inhabitants to close their shops, from twelve to three o'clock, in order that every person, who was so inclined, might be present. The immense crowd, which on all sides met the eye, shewed that this invitation had been universally complied with; but as measures had been taken to obviate an interruption, by barricading the streets so as to prevent any carriage from passing, and by swearing in a great number of additional constables, the utmost regularity every where prevailed. His Grace the Archbishop of Canterbury arrived in Margate a few minutes before twelve, and was received by the Rev. W. F. Bayley, the Vicar, at his house in Cecil Square. The Earl of Liverpool was to have been present, but was prevented by official business. A letter was received from the Noble Earl, inclosing a Subscription of £50. and regretting his unavoidable absence. At twelve, the different persons who formed the procession, which was joined by forty of the Clergy from the neighbourhood, met in the garden of Hawley-square.

At a quarter before one the procession moved, and passing round Cecil-square, halted for a moment at the Vicar's house, when the Archbishop, supported by Sir Edward Knatchbull, and W. P. Honywood, Esq. the

County Members, and attended by the Dean of Canterbury, by J. S. Harvey, Esq. the Master in Chancery, and H. Hawley, Esq., took his station immediately after the Vicar, and it then again advanced. The spot fixed on for the ceremony, was the north-west angle of the Tower. The procession entered the enclosure at the west end, and passing round this spot were arranged in order on the site of the intended Church: On the north side was erected a temporary building, into which about 250 ladies were admitted by tickets; and at the west end, looking eastward, stood the Archbishop, the Clergy, and the Church Committee. The space around the enclosure, the windows and the roofs of the houses, were crowded with spectators. Immediately as the procession halted, the 67th Psalm was read, the Vicar and Curate taking alternately a verse. After which, the Archbishop descended by an inclined plane to the bed of the stone, in which bed a cavity had been prepared and lined with lead. His Grace pronounced the last verse of the 90th Psalm, and the members of the Committee who bore the coins, the inscription plate, and the trowel, advanced. The Archbishop first received the coins, and deposited them in the cavity; then the inscription plate was delivered to him, which he laid on the cavity. A piece of plate glass covered it; over all a slab of lead was placed, and the whole securely soldered down. The mortar was then placed on the bed by Mr. Edmunds, the architect, who, receiving from Mr. Munn a splendid silver trowel, made expressly for the occasion, presented it to his Grace, who spread the mortar therewith, and the stone was then gradually lowered to its place. His Grace next applied the mallet according to the usual form, and returned to the station he had previously occupied. The Vicar then read the two following prayers:—

"O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot con-

tain, much less the walls of temples made with hands; who yet hast been graciously pleased to promise thine especial presence in whatever place even two or three of thy faithful servants shall assemble in thy name to offer up their supplications and their praises unto thee; vouchsafe, O Lord, to be now present with us who are gathered here together with great humility and readiness of heart, to lay the foundation of a sanctuary to the honour of thy service, separating this site henceforth from all unhallowed and common uses, and dedicating it entirely to thy worship, for reading therein thy Holy Word, for celebrating thy Holy Sacrament,* for offering to thy Glorious Majesty the sacrifice of prayer and thanksgiving, and for blessing thy people in thy name. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and our everlasting salvation, through Jesus Christ our Lord. Amen.

"O Holy, Blessed, and Glorious Trinity, Three Persons and One God, behold thy servants, weak and miserable, sinful and ignorant, unable to escape eternal death without a Saviour, or to live a life of holiness without thy blessed Spirit: we acknowledge that we are not worthy to offer unto thee any thing that we have; yet we beseech thee, of thine infinite goodness, graciously to accept the dedication of this place to thy worship and service, and to prosper this our religious undertaking. Grant to all the Ministers of thy Church that they may be enlightened by thy word, and directed by thy Spirit. Grant that whosoever shall draw near unto thee in this place, to confess their sins unto thee, to give thee thanks for thy great benefits, to set forth thy most worthy praise, to hear thy most holy Word, and to ask such things as are requisite as well for the body as the soul—may do it with that steadfastness of faith, that seriousness of attention, and devout affection of mind, that thou mayest accept their bounden duty and service. Affect us

with an awful apprehension of thy Majesty, and with a deep sense of our own unworthiness, that approaching thy sanctuary with lowliness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may ever remember that "*this is none other than the House of God*,"—and become an acceptable people in thy sight, who livest and reignest one God, world without end. Amen."

On the conclusion of these prayers the Old 100th Psalm was sung with great effect, a great number of the bystanders joining. The Archbishop then read a prayer for the Divine blessing on the undertaking, which, with the Lord's Prayer, and the Benediction from the Communion Service, concluded the ceremony. The procession then returned. A collation was provided at the expense of the Committee, at the Royal Hotel, and to which about 150 persons sat down. His Grace honoured the company with his presence for about a quarter of an hour, and then retired, expressing himself highly gratified with the proceedings of the day.

The necessity of an additional church had long been acknowledged, but no decided measure had been taken on the subject until last April. In the short space of six months, subscriptions have been received to the amount of 5,000*l.* which subscriptions are gradually increasing,—the parish has agreed to raise 4,000*l.* by rate, and the Commissioners appointed by Act of Parliament have with an equal liberality granted them 9,000*l.* The building will be a plain Gothic edifice of the time of Henry III. capable of seating 2,000 persons, of such a character as will neither disgrace the holy purpose for which it is designed, nor the liberal spirit of those who have so munificently contributed. It is supposed the expense will not be less than 24,000*l.* The organ is a present from Mr. Taddy, of Hartsdown; the Communion Plate and the velvet hangings for the altar, pulpit, &c. are the gifts of two other individuals, and the books for the reading desk are presented by others. Many of the visitors also have already added their contribu-

* As the rite of Baptism will not be administered in this Church, the word was used in the singular number.

ions, which will doubtless rapidly increase as the building advances.

The following is a copy of the inscription on the brass plate.

Glory to God in the Highest, and on Earth Peace,

Good will towards men.

This first Stone
of the New Church
at Margate,

to be dedicated to the Worship,
and

to be called by the name
of the

Holy and ever blessed Trinity,

Was laid on the 28th day of September,

in the year of our Lord 1825,
and

in the sixth year of the Reign
of

His Most Gracious Majesty GEORGE IV.
by

The Most Reverend Father in God,

CHARLES,

By Divine Providence,

LORD ARCHBISHOP OF CANTERBURY.

The Rev. W. Frederick Baylay, Vicar.

The Rev. Francis Barrow, Curate,

Edward White, } Churchwardens.

Edward Surlen, }

William Edmunds, Architect.

PRESENTATION OF PLATE TO THE REV. DR. SPRY, FROM HIS LATE BIRMINGHAM CONGREGATION.

AN instance of liberality and good feeling on the part of the congregation of Christ Church, Birmingham, towards their late Minister, the Rev. Dr. Spry, (the present Rector of St. Mary-la-bonne), alike honourable to both parties, has occurred, which deserves to be more permanently recorded than in the newspaper of the day, and cannot have a more appropriate Repository than our Register.

A deputation, consisting of some of the leading members of that congregation, lately waited on the Rev. Gentleman with a very elegant and costly Piece of Plate, which was presented to him by Charles Cope, Esq. with the following Address.—It should not be omitted to be stated, that the congregation, which has thus gratefully evinced its deep sense of the advantages derived from Dr. Spry's ministry among them, is principally composed of the occupiers of free sittings:—

“DR. SPRY,—We are deputed by the Congregation of Christ Church, in Birmingham, (a Congregation raised and united by your zeal and talents), to present to you this Piece of Plate, the spontaneous and unanimous tribute of their gratitude, for the invaluable services which you have rendered them, since the first consecration of that Church in the year 1813, in the character of a faithful and affectionate Pastor.

“Permit us to assure you, that, in the performance of these services, they

duly appreciated your plain and unadorned, but manly, perspicuous, and impressive eloquence as a preacher; nor could they fail to admire the inflexible firmness with which you maintained the ascendancy, and enforced the genuine orthodox doctrines, of our national church; while, at the same time, with a truly christian and tolerant spirit, you said and did nothing which was justly calculated to offend the prejudices of conscientious dissent. We have equal pleasure in acknowledging, that, in all the relative duties of society, you exhibited a pattern of integrity and honourable principle, adorning and illustrating the doctrines and precepts of our holy religion, by the example of your private life.

“As representing that Congregation, and for ourselves individually, we sincerely congratulate you on the attainment of the important station to which you have been called by our gracious Sovereign; and we ardently hope, that your enjoyment of its advantages may be equal to the ability with which, we are fully persuaded, you will discharge its arduous duties.”

DR. SPRY'S ANSWER.

“GENTLEMEN,—Permit me to assure you, that I receive with the most lively sentiments of gratitude, this magnificent Piece of Plate from the Congregation of Christ Church.

“During the whole of my professional engagements in Birmingham, the

orderly, attentive, and devout behaviour of that Congregation, was to me a constant source of comfort; and it will always be a subject of my humble thankfulness to Him, whose unworthy Minister I am, that the harmony which should ever subsist between a Clergyman and his Flock was not for one moment interrupted; and that my earnest endeavours to set before them the doctrines and duties of our holy faith, with plainness and sincerity, were ever willingly and gratefully received.

"Splendid and costly as is the proof you have now afforded me of the affectionate remembrance of that Congregation—and especially interesting to me, as a beautiful specimen of the skill and taste of the Artists of Birmingham—it will be far more precious in my estimation, if I may regard it, not only as a testimony of the good opinion of those, to whom so large a portion of my professional life has been devoted, but as an evidence, that those pastoral labours have not been unprofitable, which are thus kindly appreciated; for, believe me, one great object of my constant wishes and fervent prayers will be accomplished, if it may appear, that, while I have been so fortunate as to obtain the approbation of my flock, it has also been permitted me

to be the instrument of advancing their eternal interests.

"And allow me to say, that the value of this liberal present has been in no small degree enhanced, by the determination which has entrusted to my personal and valued friends, the office of delivering it into my hands; and by the very gratifying Address with which they have been pleased to accompany the gift.

"They will not fail to interpret, with the same kindness which has ever marked their conduct, this very inadequate attempt to express the feelings of my heart; and they will convey, in far better terms than I can devise, my sincere and grateful acknowledgments to the Congregation of Christ Church."

The Plate is a large, richly chased and embossed Silver Waiter, weighing nearly 250 ounces, and has the following inscription engraven on it:—

To the Rev. John Hume Spry, M.A.
The Congregation of Christ Church,
Birmingham,

In grateful recollection

Of his zealous and faithful Ministry

During a period of eleven years,

Present this tribute

Of their sincere and affectionate regard.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

BOMBAY DISTRICT COMMITTEE.

WE have great pleasure in recording for the information of our readers that a District Committee of the above Society has been formed at Bombay. Previous to the arrival of the Bishop of Calcutta at that Presidency in the month of May last, a Memorial had been prepared to be presented to his Lordship, of which the following is a copy:

"The Society for the Propagation of the Gospel in Foreign Parts was incorporated by Royal Charter in 1701, and is authorised to collect charitable contributions for disseminating the principles of Christianity according to the doctrine and discipline of the Established Church. Their operations were principally confined for many years to North America, and it is justly believed that the conversion of

the Indian tribes that profess Christianity, and the number of Episcopal Churches still subsisting in those extensive provinces which now form the *United States*, are chiefly to be attributed to the successful exertions of this Society. The religious concerns of the *British Provinces* in North America are still principally intrusted to their Missionaries under the Bishops of Quebec and Nova Scotia.

"Of late years the regular establishment of our Church in the East Indies has encouraged the Society to extend their views to this interesting quarter of the globe. And on the suggestion of Bishop Middleton a Mission College in Calcutta has been erected by the Society to assist their designs in the propagation of the Gospel. The objects of this College are, as stated

by the lamented Prelate himself; '1. The education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the heathen. 2. The attention of the learned persons connected with it will be directed to making accurate versions of the Scriptures, of the Liturgy, and of other holy books. 3. It will endeavour to disseminate useful knowledge by means of Schools, under teachers well educated for the purpose; and 4. It will aim at combining and consolidating, so far as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian cause.'

"This College is now beginning to be in operation under the immediate direction of the Rev. W. H. Mill, and is dependent on the liberal contributions of the Christian public in India, as well as in the resources of the incorporated Society. It is proposed, with the approbation of the Bishop, on his approaching visitation, to form a Committee of this Society in the Archdeaconry of Bombay. Such persons, therefore, as may be disposed to associate themselves in the establishment of such a Committee, and to give their influence and support to this ancient and venerable Society, are requested to add their names to this paper, in order to their being presented by the Archdeacon to the Bishop.

(Signed.) G. BARNES.

M. ELPHINSTONE,
(Governor of Bombay.)

EDWARD WEST,
(Chief Justice.)

* F. WARDEN,
R. T. GOODWIN,
(Members of Council.)

RALPH RICE,
C. H. CHAMBERS,
(Puisne Justices.)

J. J. SPARROW,
(Provisional Member of Council.)
WM NEWNHAM,
(Chief Secretary.)

Bombay, February, 1825.

* Sir Charles Colville, Commander in Chief, and Member of Council, absent from the Presidency.

The Memorial being presented accordingly, his Lordship preached a Sermon on Whitsunday, in St. Thomas's Church, for the benefit of the Incorporated Society, preparatory to the formation of a Committee to aid that establishment, and in due time, to take a management of such Missions, as shall be established in the Archdeaconry. The Bishop took for his text Acts ii. 39, and setting aside other parts of the subject arising from the text, and usually taken as proper to the day, he went at once to a consideration not so generally noticed—the diffusive nature and universal extension which is designed for Christianity. He then enumerated the scruples which are most generally met with on this subject, and the most popular arguments against attempting the conversion of the natives of this country; and to these arguments and scruples, he replied, that the plea that there is enough to occupy our zeal at home, is demanding nothing less than that we shall withhold our endeavours to enlighten other nations, until every one of our own shall have acknowledged the truth of Christianity, and brought his mind and affections into obedience to it—a principle which would have for ever excluded us from all benefit of the dispensation, and debarred the Apostles from extending their exertions beyond Judea, until the whole of the Jewish nation had made their acknowledgment of the truth; that Christianity is repugnant to any such schemes of conversion as would be productive of civil convulsion, or draw down on themselves preponderating calamities. But such, he said, were not those he would recommend: and while he had any influence to sanction with his authority, what he would encourage and urge, was a system altogether unconnected with Government, but yet of so sober and discreet a nature, as that no Government which regarded the welfare of the people under it, could do otherwise than wish to prosper—a system which would hold out neither gain nor loss to any one from his conversion to Christianity. And who then, he might ask, that is placed in authority in these countries, would not wish to see a greater regard to truth in the ser-

vants whom they are obliged to trust; in all a greater purity of speech; the female sex raised to their proper station in society, and all the benefits resulting from that change; a period put to the horrors of immolation, and of infant murder; and the country relieved from all the other fanciful and cruel superstitions which are daily practised to propitiate a multitude of imaginary deities? After giving some account of the Society in behalf of which he was soliciting aid, and of its schemes and operations in this country, the Bishop concluded with a powerful appeal to his hearers to give liberally of their influence and their substance to a cause which had the claims which he had stated.

The collection made in the Church amounted to nearly £236, besides intimations from some of the principal persons of their intention to enter their names on the following day.

On Monday the proposed meeting was held, and was very respectably and numerously attended.

The Lord Bishop having been called to the chair, the business of the day was begun by the Hon. the Governor's moving the thanks of the meeting to the Bishop for his sermon preached on the preceding day, in behalf of the Society for the Propagation of the Gospel in Foreign Parts, with a request that he would allow it to be printed. The motion was seconded by F. Warden, Esq. Member of Council.

The Lord Bishop having returned his thanks, and expressed his readiness to comply with the wishes of the Meeting, proceeded to bring forward the business for which they were assembled; and, having briefly noticed the general principles and proceedings of the Society for the Propagation of the Gospel in Foreign Parts, gave an account of the extension of their views to this country, on the establishment of the Church on a more regular and efficient footing. He stated that on the Society's consulting Bishop Middleton with respect to the best means for promoting the extension of the Christian religion in India, the establishment of a Mission College at Calcutta was the measure suggested to them. The Bishop then explained who necessary it was to the designs of

the Society that this work should be completed, and stated the advantages which might be expected to result from it to all parts of India. With a view to illustrate this subject, his Lordship begged to call the attention of the Meeting to a *Memoir of Bishop's College* (inserted above), which, at his request, was then read by the Rev. Thomas Robinson.

After the reading of this paper was finished, the Bishop made some additional observations on the present state of the College and the labours in which those connected with it are now engaged,—the receiving Missionaries from England and preparing them for their duties in the country, the conducting of education within the walls of the College, the superintendence of schools, and the executing of translations,—and gave a view of the liberal and conciliating plan on which all the proceedings of the College are conducted.

The Archdeacon then read a set of Resolutions, which were to be proposed for the formation and guidance of a District Committee for the furtherance of the Society's designs in this country.

The resolutions having been separately put from the Chair, the following, after discussion and full explanation of each, were passed unanimously.

Resolved, I. That the "Incorporated Society for the Propagation of the Gospel in Foreign Parts," having for more than a century been zealously and successfully engaged in promoting the diffusion and maintenance of Christianity in the Colonies of Great Britain, and having now extended its pious labours to the British possessions in the East Indies, under the superintendence of the Bishop of the Diocese, and with the sanction of all the public authorities both in England and India, deservedly claims the cordial support of all sincere Christians.

II. That this Meeting, being impressed with a high sense of the principles and proceedings of the Society, is further persuaded that *Bishop's Mission College, founded by the Society near Calcutta*, presents a safe and practicable method of propagating the Gospel among the natives of this country, by the gradual diffusion of knowledge, the superintendence and

publication of religious tracts, the Liturgy and versions of Scripture, and the education of persons qualified to act as preachers of the Gospel, and schoolmasters.

III. That a Committee be now formed for the furtherance of these important and benevolent objects within this Archdeaconry, under the immediate sanction of the Lord Bishop of Calcutta, to be called "The Bombay District Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts;" and that the following be adopted for the general Rules of the Committee.

RULES.

1. That the object of this Committee be for the furtherance in India of the designs of the Society for the Propagation of the Gospel; and more particularly to promote by such means as are in their power, under the direction of the Bishop of the Diocese, the establishment and support of the Society's missions and schools within the limits of this Archdeaconry, the maintenance and education in Bishop's Mission College of proper persons to conduct the same, and the supply to the College, and to the Incorporated Society, of whatever information they may obtain as to the means and opportunities for Missionary exertions in this part of India.

2. That the Right Reverend The Lord Bishop of Calcutta be President, and the Venerable The Archdeacon of Bombay Vice President and Treasurer of this Committee.

3. That all contributors to the objects and designs of the Society in this country to the amount of one hundred and fifty rupees, and all annual subscribers to the amount of fifteen rupees, be members of this Committee; but that benefactions and subscriptions to any amount be received thankfully.

4. That the Rev. David Young, M. A. be appointed Secretary of this Committee.

5. That the business of this Committee be conducted by quarterly meetings, open to all members, of whom three shall be a quorum, to be held in the Vestry-room of St. Thomas's Church, at ten o'clock on the second

Saturday in January, April, July, and November; and that the annual accounts of the Committee be audited at the quarterly meeting in April; from which date annual subscriptions shall be due in every year.

6. That special meetings of the Committee may be called at any time, on due notice, by the Secretary, in communication with the President or Vice President; but that no business be transacted unless three members be present.

7. That with reference to the present unfinished state of Bishop's College, Calcutta, and regarding that Institution as the source whence this and the other Presidencies of India are to expect men duly qualified to communicate instructions to the natives of this country, the whole of the sums now collected, and the amount of the first year's subscriptions, (after the necessary and incidental expenses of this Committee shall be paid,) be remitted to Bishop's Mission College; reserving, however, a discretion to this Committee to dispose of any subscriptions or donations hereafter entrusted to them, in such manner as may seem to them expedient, in conformity to the first standing rule of this Committee, and to the regulations and practice of the Incorporated Society.

8. That these be considered as the standing rules and orders of the Committee, and that none of them be repealed, suspended, or altered except at a general meeting of the Committee, at which the President or the Vice President, and at least five other members, shall be present; and of which fourteen days' notice shall have been given to all the members at the Presidency, with intimation of the repeal, alteration, or suspension proposed, and that the repeal, alteration, or suspension be immediately notified to the President, if he be not present.

IV. That these Resolutions and Rules, together with the Memoir of Bishop's Mission College now read, be printed, and copies of them forwarded to the Honorable the Governor in Council of Bombay, to the Incorporated Society in London, to the Archdeacons of Calcutta, Madras, and Columbo, to the Clergy of this Archdeaconry, and to the chief Civil and

Military Officers at the several out-stations under this Presidency.

The business of the day concluded with the Chief Justice moving the thanks of the meeting to the Bishop, for the manner in which he had introduced and conducted the business, and for his exertions on all occasions in the cause of humanity and of the Christian Religion. This motion was brought forward in a speech forcibly stating Bishop Heber's claims to admiration and to gratitude; and having been seconded by His Excellency the Commander in Chief, was passed unanimously. Subscriptions for the purposes of the Society were then made and entrusted to the Archdeacon, who had been appointed Treasurer, and they amounted immediately, together with the collection made the previous day in Church, to the sum of £875 of donation, and £188 of annual subscription. The following are the particulars:

	<i>Bene- factions.</i>	<i>Ann. Sub.</i>
The Rt. Rev. the Lord Bishop of Calcutta, <i>President</i>	1000	200
Hon. M. Elphinstone, <i>Governor of Bombay</i>	500	100
Hon. Sir E. West, <i>Chief Justice</i> ..	300	100
Lt. Gen. Hon. Sir C. Colville, G. C. B.	500	

Francis Warden, Esq.	500	100
R. T. Goodwin, Esq.	300	100
Hon. Sir R. Rice	300	100
Hon. Sir C. Chambers	200	100
The Venerable Archdeacon Barnes, D. D.	400	
Lieutenant Candy		
The Rev. Thomas Carr		30
M. D. Vitre, Esq.	100	
John Fawcett, Esq.		50
James Farish, Esq.	300	100
W. Fenwick, Esq.	100	50
D. Greenhill, Esq.	100	
Edward Ironside, Esq.		
Captain Jervis	50	
The Rev. Richard Kenney ..	30	
Lt. Col. D. Leighton	200	100
Henry Meriton, Esq.	500	100
The Rev. E. Mainwaring	30	15
Captain Molesworth		
Saville Marriott, Esq.		
William Newnham, Esq.	300	100
Benjamin Phillips, Esq.	100	30
G. L. Prendergast, Esq.	150	
The Rev. T. Robinson	100	30
John Romer, Esq.		
Lt. Col. E. W. Shaldham	200	50
J. J. Sparrow, Esq.	200	50
Lt. Col. B. W. D. Sealy	150	
William Shotton, Esq.	100	
Mrs. Shotton	100	
J. Williams, Esq.	300	100
Miss Williams	100	50
John Williams, Esq.		
The Rev. David Young	30	15
John Elphinstone, Esq.	100	

CHURCH PROCEEDINGS IN THE WEST INDIES.

ADDRESS TO THE BISHOP OF BARBADOES.

AT Barbadoes, a public meeting was held on the 21st July, for the purpose of preparing an Address to the Lord Bishop on his departure for England. The object of the meeting having been stated by the Chairman, Resolutions were passed, expressive of the benefits which the Colony had derived from the unwearied zeal and exertions of his Lordship; when the following Address, moved by the Honourable Renn Hampden, was adopted.

"My Lord—Understanding that your Lordship is about to return to England, we presume to request, that you will convey to our august Sovereign, the grateful acknowledgments of this community, for having been graciously pleased to extend the bene-

fits of Episcopal Superintendancy to the Church of these colonies.

"We are very thankful for this mark of his Majesty's paternal solicitude for our spiritual welfare. Encouraged by this bright example, we trust that we, on our part, shall not be found wanting in our duty to those who are dependant upon us for the means of obtaining a knowledge of divine truths.

"We beg to assure your Lordship, that we have the most sincere desire to afford the blessings of religious instruction to our slaves; and we promise that you shall always find us prompt and zealous in furthering every prudent measure, which may seem conducive to this object.

"Weighed down, however, as West

India interests are by causes too notorious to require to be enumerated, we cannot, without injustice to others, consent to such a subtraction of labour from the cultivation of the states as would lead to a material reduction of income; but we very confidently believe that no such sacrifice is necessary to the accomplishment of the object contemplated, and we entertain no doubt that, under your Lordship's discreet and judicious direction, the spiritual interests of the slave will be shewn to be not incompatible with the temporal interests of the master.

"Having now enjoyed the opportunities which five months' residence amongst us has afforded of observing your Lordship's character and conduct, we cannot suffer this occasion to pass without expressing our warm admiration of the uncommon zeal and ardour, which you have displayed in discharging the various duties of your sacred office, from which we anticipate the happiest influence on religion and morals.

"Accept our best wishes for a safe and pleasant passage, and a speedy return to your all-important charge.

"We have the honour to remain,

"Your Lordship's faithful humble servants.

"The Right Reverend the Lord Bishop of Barbadoes, and the Leeward Islands."

A deputation from the meeting waited on his Lordship on the 26th of July, and presented the Address, which was numerously signed; when the Chairman spoke as follows:—

"My Lord—In calling your Lordship's attention to the Address which I shall have the honour of reading, I beg to assure your Lordship that the meeting of which we are a deputation, was as fully and respectably attended as any ever witnessed in this colony; and the perfect unanimity which prevailed on this occasion, is the strongest assurance I can give you of the sincerity of the observations which are now submitted to your Lordship."

To which his Lordship replied—

"Gentlemen—I thank you for this kind expression of your good wishes (the testimonies of regard which I am daily receiving are indeed most grateful to me)—and I thank you for

what is most important, this declaration of your readiness to co-operate fully with me in every prudential measure for the religious instruction of your dependents, and I would add, the poorer classes generally.

"The measures on which I have already acted, and propose still to act, are not unknown to you; for I have had the pleasure of conversing on them with most of you in private—yet I gladly embrace this more public opportunity of repeating them.

"I propose, then, to impart religious instruction to every plantation thrown open to me, through the agency of catechists and teachers, licensed by the Bishop after previous examination and subscription; acting under, and directed by the minister of the parish, within which they shall be appointed to act—paying every proper regard to the wishes of the master as to the time and frequency of instruction, and confining the material of instruction to the Scriptures, the Liturgy of our Church, and such other religious works as are included in the catalogue of the Society for promoting Christian Knowledge.

"For the pecuniary support of these catechists and teachers, I look first to the monies placed at my disposal by His Majesty's Government, for the maintenance of a certain number of clergy and catechists within the diocese—secondly, to the Society for the Conversion and Religious Instruction of Negroes, to whom I have ventured to oppose such an exclusive application of their funds—and lastly to yourselves, individually and collectively, through the formation of a branch association of the Society.

"I trust that you will consider these measures to be prudential: and with your co-operation, under the Divine blessing, I cannot but anticipate from them the most beneficial results.

"I beg again to thank you for the kind expressions of your good wishes for my health and speedy return."

The Bishop left Barbadoes for this country, on the 8th of August, and on the 9th, the following high testimony to his character and exertions appeared in the Barbadoes Newspaper, which we cannot deny ourselves the pleasure of submitting to our readers.

The *Barbadian* of the 9th observes, "We hesitate not to say, and with unfeigned sincerity of heart, that we consider the choice which has been made of a Bishop for this Diocese a most fortunate one, judging by the six months experience of his Lordship's devotion to his duties, his anxious solicitude to promote the best interests of all, and his ardent and zealous exertions to increase the number of the Christian fold. In every point of view in which we have beheld him, we have felt the conviction that he possesses every qualification for the exercise of the important office of a *Christian Bishop*. We need not mention here his unwearied labours during the whole period of his residence amongst us to carry into effect every plan which could give strength and permanency to our religious establishment, or which could increase the respectability of our character as a Christian people. The whole country is acquainted with his unceasing labour—his vigilant, untired superintendence. Regardless of the oppressive, ever-varying heat of our climate—indifferent to the inclemency of the weather, he has never shrunk from his duties. His eminently pious example, and his energetic, impressive preaching—his gracious and condescending manners—and his just,

impartial disposition, have so endeared him to the people of this Colony, that we are perfectly sure he carries with him the kindest wishes of the inhabitants, and that their prayers will, as he feelingly implored them in his farewell Sermon on Sunday, ascend to the Throne of God, for his protection and happiness, and his speedy return to his flock.—Never was a congregation more powerfully affected than on Sunday, when his Lordship, towards the conclusion of his discourse, in few, but most expressive words, bade us "farewell!" The most profound silence, the most earnest attention prevailed throughout the crowded Church; but when, after assuring us of his continued remembrance of us in his absence, and of his unceasing prayers for us, he said these words, "*Pray for me*," it is impossible to describe the feelings of the congregation; his pathetic manner had an instantaneous and powerful effect on every heart—almost every eye wept; they were the tears of affection, of gratitude, and of reverential respect for one, who, in a most exalted situation, has extended his kindness to all of every class—has dispensed his charities largely to the relief of the suffering part of his fellow-creatures—and has endeavoured to attach and conciliate all within the sphere of his influence."

PROCEEDINGS OF THE AMERICAN PROTESTANT EPISCOPAL CHURCH.

RECEPTION OF BISHOP HOBART.

It will be in our readers' recollection how marked were the demonstrations of affection and respect shewn to Bishop Hobart on his departure from New York for this country in the autumn of 1823, by the whole Episcopal population of that city. His return to his diocese has been greeted in the same manner at the convention of that body, which was held immediately afterwards. It was visited by the Right Rev. Bishop Cross, of New Jersey, and the Right Rev. Bishop Brownell, of Connecticut. The number of Clergy who were present as members or visitors, was about

80 or 90, and the Lay-delegates about the same number; being, probably, the largest assembly of the kind that has ever been held in this country. This meeting, after so long and anxious a separation between the Bishop and his clergy, and the Lay representatives of his diocese, was an event deeply interesting and affecting. In the full glow of affectionate feeling which it could not but inspire, the Bishop delivered an address to the convention, which was heard with a fixedness of attention, a depth of interest, and a liveliness of sensibility, probably never surpassed in any body of hearers. A

committee, consisting of the Rev. Dr. Reed, the Rev. Dr. H. U. Onderdonk, the Rev. Dr. Wainwright, Richard Harrison, Esq. Judge Emott, and Judge Duer, was appointed to draft and report resolutions responsive to the Bishop's address. The resolutions, as reported, were adopted by the convention, without a dissenting voice.

BISHOP HOBART'S ADDRESS.

"It is with feelings which truly it is not in my power to express, that I again find myself in the midst of you; do let me thus call you, with no common emphasis—my beloved brethren of the clergy and laity. Thanks to God for that protecting providence which has brought me to you; and who graciously enables me to enjoy the delightful satisfaction of seeing my clergy assembled, without the alloy, that death has taken away any of their valued number. We mourn indeed the affecting stroke that has removed from the sphere of ministerial usefulness on which they had entered, since my departure, some young servants of our heavenly Master, who were in every view of the highest promise.

"But I again press to the bosom—I have felt it—of mutual affection—again take with the hand of warm congratulation—the Clergy whom I had left, whom I had often seen in this sacred place. I knew not their full hold on my heart till I was separated from them, and again united to them. I also see the revered and honoured Laymen whom I have been and am proud to call my friends, to denominate them with an appellation that still more endears them to me, the friends of the Church; the Zion whom they and I ought, and I trust, do supremely love; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation.

"The assembling on these occasions of the laity to aid and support their Bishop and their Clergy in those ecclesiastical measures that fall within their province, I have ever considered as under God one of the best securities of the union and prosperity of our Church—one of the strongest pledges that she enjoys the confidence of her members, and a powerful earnest of,

and excitement to, all those exertions by which that prosperity is to be secured.

"Welcoming, most cordially welcoming, from these considerations, to these ecclesiastical meetings my brethren of the laity, long may we be gratified by their presence.

"But my heart delights to think that their present assemblage I may regard, in some degree, as an evidence of the affectionate interest which they take in their Bishop; in one who, proud, unaffectedly and deeply proud, of every manifestation of their attachment, now recalls many, many periods in which he has been aided by their counsel, strengthened, powerfully strengthened, by their support, animated by their confidence, and solaced by their friendship.

"My brethren of the Clergy and Laity, my feelings would fain pour out themselves in words, but truly, (there is no affectation here,) words do not come adequate to my feelings of respect, of affection, of gratitude; yes, gratitude for your confidence, for your kind estimation of my services, for your indulgence to my failings, for the sympathetic and deep interest and prayers that marked my departure and my absence, for the heart-cheering greetings that welcome my return.

"But I can say, and I must say, that I honour, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations, and your fellow-churchmen, the expressions of my gratitude for all the interest which, in various ways, they have so strongly manifested for their absent Bishop.

"Tell them that he comes grateful indeed, for hospitalities and attentions abroad, and admiring much that he has seen, especially in the land of his fathers; but prizing all that he left behind, more, he would almost say, infinitely more, than when he went away; loving his Church as the purest and the best, however as yet humble among the churches of Christendom; and why should he not, for once in his life, mingle with his public acts as a Christian Bishop, his sentiments as a citizen, loving his country as the best and the happiest, because the freest upon earth—Tell them that he comes with renovated desires to serve them—to do his

duty to the beloved diocese of which he has charge. Of that diocese, to say the least, so important in the general relations of our Zion, it delights him to know that, during his absence, harmony and zeal and delicate attention to his supposed wishes and feeling, marked all your united and separate measures. It delights him to find so many evidences of its prosperity in the numerous representations which already meet him, of persons to be confirmed, of new congregations to be visited, and of new Churches to be consecrated. And above all it delights him to know, that with zeal for all those externals of our Church, which God has made the safeguards of her spiritual principles—those great principles which constitute the Gospel which that Church professes in its greatest purity, the power of God unto salvation, are the animating guides of the public instructions of the Clergy, and I humbly hope, duly prized by the people to whom they minister.

"Even if the period since my arrival had been long enough for the purpose, the circumstances following that arrival, of which you must be aware, have so excited and engrossed my feelings, as not to admit of my gaining that information, which would enable me to present to you in detail the state of the diocese, a gratification to which I look forward, God willing, at some future opportunity.

"The business of the missionary department has, during my absence, been conducted with great ability by the committee to whom it is confided.

"I must, however, earnestly press, from a conviction of its supreme importance, your zealous and persevering efforts to keep up and increase the missionary fund, by means of which the truths and ordinances of the gospel, as professed by our church, have been dispensed to so many who were destitute of them. The duties of the standing committee also, which my absence increased, have been ably discharged. Nor let me omit for myself and I am confident for you, the warm expression of gratitude to several of my brethren of the episcopacy for their services in this diocese, and especially to my long-known and valued brother to the diocese of New Jersey, for the

numerous official acts which with so much cordiality and ability he has performed for his absent brother. They will long live in our affectionate remembrance.

"My heart has been often with my diocese; and particularly on those interesting occasions when my venerable father and brethren of the episcopacy assembled here on the concerns of our general Theological Seminary; which institution, since its organization on its present correct and impartial principles, by which, provisions may be made for theological education adequate to the wants of the whole church, I had hoped would have engaged the united and cordial co-operation of every diocese, as it had done on a memorable occasion the prayers and the acts of its highest ecclesiastical assembly; and of which (and on this point I shall say no more,) as the great hope under God of our Zion and one of the principal bonds of its unity, I have been, through some evil report, its zealous, and I think, consistent advocate.

"One thing more, Brethren of the clergy, and especially of the laity, (for, engaged as they are in the business and cares of the world, to them the admonition particularly applies)—continue to love your church as maintaining and professing the faith once delivered to the saints, the ministry and worship of apostolic and primitive times—display your affection by devoting, as opportunity offers, your talents, your influence, your time, and forget not, also, the wealth with which Providence has blessed you, to her extension and prosperity. But let me deeply impress on you how utterly vain will be all our affection—all our exertions for our Zion, unless, through the agency of the divine Spirit, its sacred truth and ministration and services come with that power on our hearts and lives which redeems them from all unholy desires, sanctifies them after the divine image of purity and goodness, and produces the fruits of righteousness and peace.

"Then, and then only, shall we pass through this Zion below to the more blessed Zion above, where, in all the powers and the feelings of our nature, we shall find the perfection of truth and the fulness of felicity. God grant

of his infinite mercy in Christ, brethren, that there we may meet and abide for ever."

The following resolutions, having been reported by the Committee, were adopted by Convention; Bishop Hobart having retired, and the Rt. Rev. Bishop Croes, of New Jersey, being in the Chair,

"Resolved, That this Convention return their most fervent thanks to Almighty God, for his kind providence in preserving their Bishop during his absence, in restoring his health, and in bringing him, in safety, to the bosom of his family, to the embraces of his friends, and to the cordial and ardent welcome of his diocese.

"Resolved, That this Convention have undiminished confidence in their Bishop, in the rectitude of his principles, in the purity of his motives, and in the elevation of his character; and that they are happy in bearing their testimony to the soundness of his policy, and the correctness of his proceedings, whether within the sphere of his own diocese, or in the concerns of the Church at large.

"Resolved, that this Convention participate most heartily in the sentiments expressed by their Bishop, in regard to the General Theological Seminary, and are happy that they have always seen in him the firm, the dignified, and the consistent supporter of its rights and best interests.

"Resolved, That this Convention beard with feelings of inexpressible love and reverence, the dignified and affectionate address delivered by the Bishop; and reciprocate, with unrestrained cordiality, the kindness and tenderness manifested both in its sentiments, and in its delivery; and that they will ever retain a remembrance of the hallowed scene presented by this assembly and its head, overpowered by their mutual emotions, as an additional pledge of personal love towards himself, and of union with each other."

In the above address the Chief Shepherd of an integral portion of the Christian fold is so completely exem-

plified in all the pastoral preeminences which commend the character to our veneration, that the feeling cannot well be heightened by any additional testimony. Yet there is a testimony recently borne to Bishop Hobart by Mr. Rose; in the notes to his valuable course of Sermons on the state of the Protestant religion in Germany, preached in May last, before the University of Cambridge, and recently published, which we cannot deny ourselves the pleasure of adding to that which the Bishop here most unconsciously bears to himself. Mr. Rose, it should be observed, enjoyed great opportunities of becoming intimately acquainted with Bishop Hobart upon the Continent last winter, where a close friendship was formed between them. He is speaking of two Charges of the Bishop's, delivered to the Clergy of the diocese of New York in the years 1815 and 1818, and commending them to the theological student as the most forcible, and at the same time succinct view of the divine institution of the Christian ministry, and of the awful nature of the duties undertaken by those ordained into it, that has fallen under his observation; and he proceeds, "Bishop Hobart is indeed a treasure to the Church he governs. The impression which he has made on all who had the happiness of knowing him here, by his clear and lucid views, his sincere and heart-felt but unobtrusive piety, his deep and entire conviction of the truth of his principles, and his earnest zeal in their propagation, will not easily pass away. Let it be pardoned to private affection and regard, if it here utters the wish, which, indeed, could be fully justified on public grounds, that his life may be long spared to the Church and the Country of which he is so bright an ornament." It is most delightful to see, from the reception with which he has been greeted, that his Clergy and his flock are fully sensible of the treasure they possess, which we most cordially concur with Mr. Rose, in praying that they may long be permitted to enjoy.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred November 3.

DOCTOR IN DIVINITY.

Buckland, Rev. William, Canon of Christ Church, and Reader in Geology and Mineralogy.

DOCTOR IN CIVIL LAW.

Nicholl, John, late Student of Christ Church, Grand Compounder.

BACHELOR IN DIVINITY.

Carwithen, Rev. J. B. S. St. Mary Hall.

MASTERS OF ARTS.

Harding, Rev. J. Weston, Pembroke Coll.

Simcoe, Henry Addington, Wadham Coll.

Toke, Rev. Nicholas, Trinity College.

Tugwell, Rev. Lewis, Brasenose College.

Underwood, Rev. Thomas, Worcester Coll.

Woodcock, Rev. George, Trinity College.

BACHELORS OF ARTS.

Baring, Henry Bingham, Christ Church.

Bathurst, Hon. C. Student of Christ Church.

Crockett, Robert Henry, Brasenose Coll.

Foley, John, Scholar of Wadham College.

Harding, John, Christ Church.

Medland, Thomas, Scholar of C. C. Coll.

Smith, Samuel, Student of Christ Church.

Thornes, William, Christ Church.

November 10.

MASTERS OF ARTS.

Belfour, C. Francis, Magdalen Hall.

Goodchild, Rev. T. O. Exeter College.

Horne, Rev. William, Christ Church.

Pitt, Charles, Christ Church.

November 17.

Ashworth, Rev. J. H. University College, Grand Compounder.

Bell, R. J. Oriel College.

Champnes, Rev. C. Alban Hall.

Garbett, James, Queen's College.

BACHELORS OF ARTS.

Alban, Thomas, Worcester College.

Baker, C. W. C. Balliol College.

Birtwhistle, J. B. Lincoln College, Grand Compounder.

Des Voeux, Charles, Oriel College.

Tahourdin, William, Fellow of New Coll.

Williamson, Frederick, Christ Church.

BACHELOR OF MUSIC.

Bennett, Alfred, New College.

November 24.

MASTERS OF ARTS.

Blandy, Rev. F. J. Fellow of St. John's College.

Hutchins, Rev. W. Magdalen Hall.

Marker, Rev. H. W. Exeter College.

Mercer, Rev. T. W. Trinity College.

Potticary, Rev. G. B. F. Magdalen Hall.

Richardson, Rev. Ford, University College.

Rogers, Robert, G. Oriel College.

Webb, Simon, Wadham College.

BACHELORS OF ARTS.

Compton, William, Trinity College.

Copleston, W. J. Corpus Christi College.

Drake, Francis, Worcester College.

Dunn, William, Balliol College.

Du Pre, Caledon, G. St. Mary Hall.

Evans, Robert, Jesus College.

Evens, Thomas, Oriel College.

Fulford, Baldwin, Exeter College.

November 3.

The thanks of the University were unanimously voted in Convocation, to the Rev. Dr. Ellerton, Fellow of Magdalen College, for the Foundation of a Theological Prize.

The Hon. H. Legge, B.A. of Christ Church, the Hon. Charles Bathurst, B.A. Student of Christ Church, and Thomas Percy Meade, B.A. of Brasenose College, were elected Fellows of All Souls College.

CAMBRIDGE.

Degrees conferred November 2.

DOCTOR IN CIVIL LAW.

Wylde, John, Trinity College.

November 16.

DOCTOR IN DIVINITY.

Ward, Rev. William, Caius College, Prebendary of Salisbury, Compounder.

BACHELORS IN DIVINITY.

Gardner, F. St. John's Coll. Compounder.

Jones, Daniel, Emmanuel College.

Robinson, Rev. H. Fellow of St. John's Coll.

HONORARY MASTERS OF ARTS.

Frampton, Henry, St. John's College.

Henniker, Rev. Sir Augustus Brydges,

Bart. Jesus College, Compounder.

Tenison, Thomas, Trinity College.

MASTERS OF ARTS.

Livius, H. Trinity College, Compounder.

Pickering, Leonard, St. John's College

BACHELORS IN CIVIL LAW.

Baskerville, T. B. M. Trinity Hall, Compounder.

Hawks, Rev. William, Trinity Hall

Hole, Rev. Robert, Trinity College.

BACHELORS OF ARTS.

Anderson, Andrew, Trinity College.

Carver, James, Jesus College.

Currey, Richard, Trinity College.

Ellis, Carteret, J. W. Trinity College

Hill, Charles Dilmott, St. Peter's College.

Pattison, Edward, Queen's College

Pytches, T. Caius College, Compounder.

Richards, W. Ralph, St. John's College.

White, Henry, Downing College

November 1.

The Seatonian Prize for the present year is adjudged to the Rev. J. M. Overton, M. A. of Trinity College, for his Poem on "The building and Dedication of the Second Temple."

William Golden Lamley, Esq. LL.B. was elected Fellow of Trinity Hall.

November 4.

The Rev. Joseph Procter, D. D. Master of Catherine Hall, was elected Vice-Chancellor of this University for the year ensuing.

November 16.

The Rev. J. C. Hare, M. A. Fellow of Trinity College, was appointed an Examiner for the Classical Tripos, in the room of Professor Scholefield.

The subject of the Norrisian Prize Essay this year is, "The Mosaic Dispensation not intended to be perpetual."

ORDINATIONS.

November 6.

At an Ordination by the Lord Bishop of Ely, in the Chapel of the Palace at Ely.

DEACONS.

Carpendale, William, B. A. St. John's College, Cambridge.

By Let. Dim. from the Bp. of Bristol.

Crawley, W. B. A. Magdalen Coll. Camb.
Fisher, E. B. A. St. Peter's Coll. Camb.
Paley, G. B. B. A. St. Peter's Coll. Camb.
Rose, H. J. M. A. St. John's Coll. Camb.
Walker, W. H. M. A. Queen's Coll. Camb.

PRIESTS.

Dashwood, A. Pembroke Hall, Camb. }
By Let. Dim. from the Bp. of Norwich.
Taylor, J. M. A. St. John's Coll. Camb.
Ventris, E. B. A. St. Peter's Coll. Camb.
Worsley, T. M. A. Downing Coll. Camb.

November 20.

At an Ordination by the Lord Bishop of Chester, in the Cathedral at Chester.

DEACONS.

Alkin, Herbert.
Atkinson, R. J. B. A. Queen's Coll. Camb.
Bellas, W. M. A. Christ's College, Camb.
Benn, Joseph.
Davies, Richard.
Hayes, T. B. A. St. John's College, Camb.

PRIESTS.

Ashworth, T. R. B. A. Jesus Coll. Camb.
Bromilow, J. B. A. St. John's Coll. Camb.
Jenkins, John.
Kennion, T. B. A. Christ College, Camb.
Lockett, William, Queen's College, Camb.
Newby, George.
Poole, Walter.
Robinson, N. B. A. Trinity Coll. Camb.
Stephenson, C. B. B. A. Emman. Coll. Camb.
Stringer, T. B. A. Queen's Coll. Oxford.

PREFERMENTS.

Brodrick, William John, A. M. to the Rectory of Castle Rising with Roydon, Norfolk. Patrons, the Hon. Tulk Greville Howard, and the Hon. Mary Howard, his wife.

Brown, Thomas, M. A. Rector of Conington, Cambridgeshire, to hold by dispensation the Rectory of Whitow, Hunts.

Patron, James Torkington, Esq.

Bruce, Courtney Boyle, to the Curacy of Redlingfield, Suffolk. Patron, Alexander Adair, Esq.

Buller, John, B. C. L. to the Vicarage of St. Juste, Cornwall. Patron, The King.
Chambers, Thomas, M. A. to the Vicarage of Studley, Warwick. Patron, Robert Knight, Esq.

Coleridge, Edward, B. A. Fellow of Exeter College, Oxford, to the Rectory of Monk-silver, Somerset. Patrons, the Dean and Canons of Windsor.

Curtis, G. H. M. A. to the Rectory of East Barkwith, Lincolnshire. Patron, G. R. Heneage, Esq.

Davies, John, M. A. to the Rectory of Over Worton, Oxfordshire.

Eden, Hon. Robert, to the Rectory of Hertingfordbury. Patron, Lord Beley.

Edwards, John, M. A. to the Rectory of Finnerham, Suffolk. Patron, the Rt. Hon. J. H. Frere.

Powell, Gooch, to the Preachership of St. Mary, Thetford. Patrons, the Mayor and Burgesses.

Green, Edward, to the New Church at Gateforth.

Grills, J. C. B. A. to the Chapelry of Saltash, Cornwall. Patrons, the Mayor and Corporation of Saltash.

Harries, W. Watts, to the Rectory of Pendergast, Pembrokehire.

Jefferson, Robert, D. D. Fellow of Sidney-Sussex College, Cambridge, to the Rectory of South Kilvington cum Upsel, and Thornborough, Yorkshire. Patrons, the Master and Fellows of Sidney-Sussex College.

Jones, John, M. A. to the Perpetual Curacy of Bodedeyrn, Anglesea. Patrons, the Principal and Fellows of Jesus College, Oxford.

Kennion, Thomas, B. A. to the Perpetual Curacy of Harrowgate. Patron, Rev. A. Cheap.

Kilby, T. to the Perpetual Curacy of St. John's, Wakefield. Patron, the Rev. S. Sharp, A. M.

Leathes, Chaloner Stanley, M. A. to the Rectory of Ellesborough, Bucks. Patron, R. G. Russell, Esq. M. P.

Lugger, J. L. to the Perpetual Curacy of Tickenham, Somerset.

Martyn, Thomas, B. A. to the Rectory of Pertenhall, Bedfordshire.

Meredith, R. B. A. to the Vicarage of Hagborn, Berks.

Norris, H. H. M. A. Prebendary of Llandaff, and Minister of St. John's Chapel, Hackney, to a Prebendal Stall in the Cathedral of St. Paul, London.

Parker, J. F. to the Rectory of Benthams, Yorkshire.

Quartly, W. W. to the Vicarage of Tenys-
ham. Patron, the Duke of Buckingham.
Salter, Edward Montague, M. A. to the
United Rectories of Wood Norton, and
Swanton Nover, Norfolk.

Scott, Mark, to the Vicarage of Slawston,
Leicestershire. Patron, the Earl of Car-
digan.

Swan, F. B. D. Rector of Saunthorpe, Lin-
colnshire, and of Swerford, Oxon, to a
Prebendal Stall in Lincoln Cathedral.

Twistleton, Frederick, LL. B. Fellow of
New College, Oxford, and Chaplain to
the Lord Bishop of Hereford, to the Pre-
bendal Stall of Eyne, in the Cathedral
of Hereford.

Ventris, Edward, B. A. to the Perpetual
Curacy of Stow cum Qui, Cambridge-
shire. Patron, the Lord Bishop of Ely.

Waters, W. M. A. Rector of Gunsley, to
hold by Dispensation the Rectory of
Rippingale, Lincolnshire. Patron, Sir
Gilbert Heathcote, Bart.

Wetherell, Henry, M. A. Rectory of Thrux-
ton and Kenchurch, Herefordshire, to a
Prebendal Stall in Gloucester Cathedral.

White, Thomas, M. A. Minister of Wel-
beck Chapel, Marylebone, to the Rectory
of St. Andrew's, Hereford. Patron,
Lord Bexley.

Wilton, Edward, M. A. to be Minister of
Christ Church, North Bradley, Wilts.
Patron, Archdeacon Daubeny.

CLERGYMEN MARRIED.

Caulfield, E. W. of Queen's College, Ox-
ford, to Ann, daughter of the late John
Pybus, Esq. of Old Bond-street.

Jameson, Joseph, Precentor of Ripon, to
Ann, second daughter of the Rev. T.
Schaake.

Le Fleming, Sir Richard, Bart. Rector of
Grassmere and Bowness, Westmoreland,
to Sarah, third daughter of W. B. Brad-
shaw, Esq. of Halton Hall, Yorkshire.

Lonsdale, Wm. B. A. to Jane, eldest
daughter of James Power, Esq. of
Buckingham-street, Adelphi.

Macpherson, Allan, Rector of Berwick St.
Leonard, Wilts, to Margaret, youngest
daughter of the late W. Chalmers, Esq.

Montgomery, Robert, Rector of Holcot,
Northamptonshire, to Jane, daughter of
T. Walker, Esq. of John-street, Bed-
ford-row.

Morrall, John, M. A. Fellow of Brasenose
College, Oxford, to Elizabeth, widow of
the late Rev. Robert Mayow.

Murray, James, B. A. Curate of Hasle-
beech, Northamptonshire, to Frances
Maria, only daughter of the late John
Brasier, Esq. of Camberwell.

Powell, W. to Mary, youngest daughter of
the late Rev. J. Roberts, Rector of
Kentchurch, Herefordshire.

Richards, George, Vicar of Hambleton,
Hants, to Catherine Elizabeth, widow
of Capt. John Whyte, R. N.

Schreiber, Thomas, A. M. Rector of Brad-
well, Essex, to Sarah, third daughter of
Rear-Admiral Bingham.

Wild, William Taylor, Curate of Newark-
upon-Trent, to Harriet, only daughter
of the Rev. Henry Stuart, M. A. Vicar
of Steeple Bunnstead.

Young, Thomas, of Probus, Cornwall, to
Sophia, youngest daughter of W. Page,
Esq. of Southampton.

CLERGYMEN DECEASED.

Barter, William, Brudenell, M.A. Preben-
dary of Wells, and Rector of Finsbury,
Somersetshire, aged 77.

Briscoe, James, Rector of Great Orton.

Burrell, John, M.A. Rector of Lethering-
sott, Norfolk, aged 64.

Edwards, Powell, Rector of Berryabor,
Devon, and a Vicar Choral of Llandaff.

Holmes, Thomas, B.D. Fellow of St. John's
College, Cambridge, and Curate of Ret-
tenton Essex, aged 45.

Jones, David, M.A. of Streatham, aged 34.

Jones, William, Curate of Lidney.

Jones, R. St. Dymnell's, Carnarthenshire.

Lilly, John, Archdeacon of the Diocese of
Hereford, and Prebendary of that Cathed-
ral, aged 55.

Manwaring, R. M. at Bisham Vicarage,
Berks.

Marr, William, Curate of Chipping Barnet,
Herts, aged 57.

Okes, Francis, M.B. Curate of West Wrat-
ting, Cambridgeshire.

Palk, Jonathan, Vicar of Islington, near
Ashburton.

Parry, Robert, Vicar of Eglwysfach, Den-
bighshire, aged 77.

Patch, Gayer, of Exeter, aged 70.

Penryn, R. Rector of Standish, Cheshire.

Richards, Griffith, Rector of Farlington,
Hants, aged 70.

Warren, W. H. M. A. Rector of Green-
stead Essex, and Vicar of Great Bud-
worth, Cheshire, aged 64.

Williams, R. Rector of Langar, Merioneth-
shire, aged 77.

NOTICE TO CORRESPONDENTS.

The writer from the neighbourhood of Garstang is thanked for his volume, which will
not fail to obtain our attention in due course.

We are obliged to defer the insertion of a Query signed "A Clergyman."

